

The Baptist Record

JOURNAL OF THE MISSISSIPPI BAPTIST CONVENTION

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Illinois volunteers are caught in big pileup

By Tim Nicholas

A group of Illinois Baptist women were involved in a terrible pileup recently in Jackson.

No one was hurt. It wasn't actually a car wreck. It was a room piled to the ceiling with clothes.

These eight Illinoisans came to Mississippi as a part of the two state missions partnership with two jobs — sort a mountain of clothes which had been donated to Crestwood Baptist Center in Jackson, and hold a Vacation Bible School there.

The clothes sorting job took mornings for the week and the VBS took the afternoons.

Said Dodie Hogsett of Litchfield, Ill., and a member of First Church there, "When we looked at these clothes we felt we were going to climb a mountain — we climbed and we feel

we reached the top."

By the end of the week the mountain was gone and a large amount of unusual clothing was ready for the clients of the mission center which is operated by Hinds-Madison Association, Luther Tucker, director.

The week began on a high note for the volunteers. Countrywoods Church, Byram, commissioned the group for Mississippi service. The volunteers said they appreciated such an honor.

Besides Dodie Hogsett, the other volunteers included Sandy Wisdom of Lenzburg, a member of 4th Ave. Church, Louisville, where she attends Southern Seminary; Laverna Corbitt of Granite City, a member of Second Church, there; Gerry Johnston, also of First Church, Litchfield; Nelsa Baker of Mt. Vernon, a member of



Karen Springer of Marion, and a member of Second Baptist Church there, portrays a Bible character with the full attention of this VBS participant. Even Sandy Wisdom of Lenzburg, Ill., a member of 4th Ave. Church, Louisville, Ky., is caught up in the Bible story.

Cooperative Program receives \$11 million

NASHVILLE (BP) — Southern Baptists gave almost \$11.5 million to the SBC Cooperative Program in July, reported Harold C. Bennett, president and treasurer of the Southern Baptist Convention Executive Committee.

The convention's unified budget received \$11,475,800 at the national level last month. That is a decrease of \$46,122, or 0.4 percent, from July 1989, Bennett said.

July receipts brought the year-to-date total to \$117,740,707 at the end of

10 months into this fiscal year. That is a gain of \$2,517,674, or 2.19 percent, over the first 10 months of the previous year.

Bennett stressed the fact that the SBC Cooperative Program of \$117.7 million represents only a portion of the total Cooperative Program contributions. The balance of the Cooperative Program funds, approximately 61 percent, are retained by the state conventions for mission work within the states.



Gerry Johnson, of Litchfield, Ill., and a member of First Church there, ties bracelets on these boys' wrists. The bracelets depict the progression of a person toward Christ.

Logan Street Church; Becky Arnett of McCleamsboro, a member of First Church there; and Karen Springer of Marion, a member of Second Church there. Arnett and Springer also were volunteers earlier with a group working in Tupelo for VBS and Bible study there.

The group said their week, as Lucy Johnson said, was "Exhausting but exhilarating."

Of their volunteer work at Crestwood, Karen Springer said, "If a person can fold laundry at home or tell his child a story, there's a place of service here." Anyone wishing to donate time or materials to Crestwood may contact Luther Tucker at 353-7683.



This boy, Jarred Clinton, was proud of his paper wallet filled with Bible promises. He made the wallet at VBS, led by Illinois Baptist women, at Crestwood Baptist Center, Jackson.



Lucy Johnson, of Martinville, Ill., and a member of Martinsville Church there, displays the words to a Christian song for her VBS class at Crestwood.



Dodie Hogsett, of Litchfield, Ill., and a member of First Church there, and Gerry Johnston, also of Litchfield Church, sort clothes, a major undertaking, considering this room had been piled to the ceiling with clothes at the beginning of the volunteers' week in Jackson.

Musical in Uruguay results in 22 decisions

By Wally Poor

MONTEVIDEO, Uruguay — An evangelistic presentation of the musical, "Celebrate Life," in Spanish resulted in 22 decisions for Christ in two performances.

It was the first presentation of the musical in Uruguay, according to John McNair, director of the 40-voice choir of First Church of Montevideo, and a Mississippian. The church's 12-person bell choir under direction of Kathy McNair, also took part in the performances, which packed the large church to capacity. Estimates were that some 700 persons attended.

"We already have plans to rent a theater where we will have a larger capacity when we return from furlough," the director said. (The

McNairs will be on furlough in Mississippi from August to November.)

The choir has also been invited to appear on "Nosotros," a Saturday evening television program in Montevideo.

The bells for the bell choir were donated to the McNairs by the Mississippi Singing Churchmen, who performed several concerts in Uruguay in 1983.

John McNair teaches in the University of Uruguay's medical school, as well as working with university students. Mrs. McNair is director of the Baptist seminary's choir.

Wally Poor is missionary press representative, Uruguay.

Editorials . . . by Don McGregor

No winners this time

The battle of the pocketbooks is about to get underway. And while we have been engaged in the past 11 years in a win-lose situation, we are about to get involved in a lose-lose situation.

This is a battle in which it is guaranteed that there will be no winners. It is a battle in which it is guaranteed that everybody — those who are fighting and those who are not — is going to lose.

We have been through some very sad times brought on by a few who claim that there are Southern Baptists who believe the Bible in a different manner from how they do, and that all those who draw denominational salaries must accept their manner of belief.

We are just before entering our saddest time of all as some of those who have lost in the previous battle begin to try to determine how to get their money to entities they want to support while bypassing those they don't.

The effort to determine ways of doing this will be undertaken later this month in Atlanta.

The frustration that would bring churches to support this sort of action is understandable. In many cases they have been the churches that have been the most determined in Cooperative Program giving, and several of them have been by far the largest contributors through that missions lifeline.

There is no way, however, that any alteration of Cooperative Program giving can keep from hurting some of the entities those same churches helped to build over many years.

Granted, they may have been taken over by boards of trustees with different philosophies from those who helped to build them. But they are still carrying on the work which they were established to do.

To begin to designate offerings will put us back to the days before 1925 and

the inauguration of the Cooperative Program. Churches determined separately in those days how they wanted their missions money spent. Field men were hired by the boards and agencies to travel the country speaking to churches. The most persuasive of those speakers were able to get the most money for their boards. It wasn't working well, everyone knew it wasn't working well, and all realized that something had to be done. The Cooperative Program was the answer.

Granted, the Cooperative Program is built on trust; and trust is in short supply among Southern Baptists at this point. The firing of the two staff members of Baptist Press seemed to have been the final strand of the rope holding trust together. It broke.

Granted, it is the SBC Executive Committee that provides the budget proposal each year; but the proposal must be adopted at the convention. Granted, it is the Executive Committee proposal that is most likely to be adopted by the convention, but it is not necessarily so.

The Southern Baptist Convention is a democracy. And it is the same on the national political scene. When laws are enacted which we don't like, we can only blame ourselves. We elected the legislators who enacted the laws.

Everyone of us who was a messenger went to the conventions and voted. Some of us prevailed in our vote, and some of us lost. Truly, the same group has been prevailing over the past 11 years. But still it has been done on a majority basis.

Understandably there are those who are upset over the almost total defunding of the Baptist Joint Committee on Public Affairs. That group amounts to more than 45 percent of the messengers. A critical blow to the Foreign Mission Board, however, is not the way to vent that frustration.

All of our work is handled by ma-

jority vote at the conventions. We have no other way of doing it. The conventions, however, are not on-going arrangements. They last three days, and they are over. The next year's will not be the same. There will be different people involved. It will be a different convention.

We call ourselves Southern Baptists because we relate to the Southern Baptist Convention. More properly, it should be said that we relate to Southern Baptist conventions. A prominent pastor pointed out following the New Orleans convention that there is no such thing as a Southern Baptist church. He is right. They are all independent, autonomous, local churches. The only things that bind them together are missions and related endeavors; and the concept that keeps all of that going is the Cooperative Program. That is the tie that binds us together.

We enter into it voluntarily, and we participate in it through trust.

The trust has been damaged, but our agencies and other entities are still there. Our missionaries are still on the fields. Our professors are still teaching in the seminaries. We are still reaching the lost. Thousands upon thousands of Kenyans have been won in a country that has been wracked by violence.

So what is the proposal? The suggestions to moderates would be, "hang loose." Keep going to conventions, but don't get overwrought over the outcome. Keep giving to the Cooperative Program. Remember, moderates helped to build those institutions; and they need to be protected financially even if there are disagreements over directions.

Perhaps Pippa's song from "Pippa Passes" by Robert Browning was optimistic. She skipped down the street singing, "God's in his heaven; all's right with the world." Everything may



not be all right with the world, but God's in his heaven and on earth; and he can shut down earth anytime he takes a notion.

Whatever we do, let's try to do it in concert with him.

The moderates should draw thier conclusions from Romans 12:10-21 — "Be kindly affectioned to one another with brotherly love; in honour preferring one another; not slothful in business; fervent in spirit; serving the Lord; rejoicing in hope; patient in tribulation; continuing instant in prayer; distributing to the necessity of saints; given to hospitality. Bless them which persecute you; bless and curse not. Rejoice with them that do rejoice, and weep with them that weep. Be of the same mind one to-

ward another. Mind not high things, but condescend to men of low estate. Be not wise in your own conceits. Recompense to no man evil for evil. Provide things honest in the sight of all men. If it be possible, as much as lieth in you, live peaceably with all men. Dearly beloved, avenge not yourselves, but rather give place unto wrath; for it is written, vengeance is mine; I will repay, saith the Lord. Therefore if thine enemy hunger, feed him; if he thirst, give him drink; for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good."

Al Shackleford and Dan Martin followed that concept, even though they lost their jobs. And, when all was said and done, they had won.

Guest opinion . . .

"Have peace one with another"

July 29 was the Day of Prayer for World Peace among Southern Baptists. Since that day a new threat to peace has come into being in the invasion of Kuwait by Iraq. The following article was written by Larry Braidfoot, academic vice president of William Carey College, when he was on the staff of the Southern Baptist Christian Life Commission. Its concern is more timely now than when it was written — Editor

(Mark 9:50)

By Larry Braidfoot

A rather popular song from years past had a familiar line in it: "Let there be peace on earth, and let it begin with me."

The words captured an insight often lost in a world of constant debate about wars and weapons and the threat of destruction. Peace has a personal beginning.

Jesus taught the disciples a lesson

about peace that went beyond the vision of the song. Peace, indeed, has a personal beginning; but it requires the salt of the gospel.

The gospel makes salt and light out of believers. We are to be the salt of the earth and the light of the world (Matt. 5:13-14).

Christ commands us to "have salt in yourselves" (Mark 9:50). The salt of the gospel takes away preoccupation with questions about who will be greatest. It keeps us from causing little ones to stumble. It makes us willing to sacrifice anything which interferes with our loyalty to God and his kingdom.

Salt and peace go together, too. As Christians, as the salt of the earth, we are commanded to have peace with others.

The gospel makes peace by restraining human ambition. The disciples argued about who would be greatest. Jesus taught them about

service.

The gospel makes peace by teaching us to welcome and care for the helpless.

The gospel makes peace by giving us the help and comfort to endure trials.

The journey of peace with others begins within because that is where and how we are touched by the gospel. Peace has a very personal beginning. Because we have peace with God (Rom. 5:1), we have the peace of God (Phil. 4:7).

We learn through the gospel to be at peace with one another. Such living is not our nature. The fruit of our sinful nature is hatred, discord, jealousy, rage, selfish ambition, dissension, factions, and envy (Gal. 5:20, NIV). There are natural human emotions and behaviors apart from the gospel. The gospel teaches us to be different.

We are changed by the gospel. The gospel makes our learning more than mental gamesmanship. It affects our

Baptist beliefs . . .

God's eternal purpose

By Herschel H. Hobbs

For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren. Moreover whom he did predestinate, them he also called: and whom he called, them he also justified, and whom he justified, them he also glorified — (Romans 8:29-30).

personality, our character. One fruit of the Spirit is peace. As changed persons, we embody the personal qualities of Jesus Christ who is the Prince of Peace.

In a quest for world peace we can be salt and light and peace. We can begin the journey where we are. We have the spiritual resources for the journey. The outward journey is one to be marked by peace with one another.

A "salty" prayer for Southern Baptists on any occasion is, "Lord, help me have peace with others."

All this is related to God's "purpose" (vs. 28). It reaches from eternity ("foreknew") to eternity ("glorified"). The heart of this passage is the finite verbs: foreknew, predestinated, called, justified, glorified.

In his infinite wisdom of eternity, God foreknew who would be saved or lost. But foreknowledge of an event does not mean that he caused or willed it. Predestined renders a verb meaning to set a boundary beforehand, like building a fence about a piece of land. The fence is Christ. In his sovereignty God said that all "in Christ" will be saved. All outside Christ will be lost. But in his free will, each person chooses to be in or outside of Christ. In Ephesians 1:3-10, "in Christ" or its equivalent is used 10 times. "Called" means that God calls all people to receive Christ as Savior. "The called" are those who do so.

"Justified" means that God (Continued on page 8)

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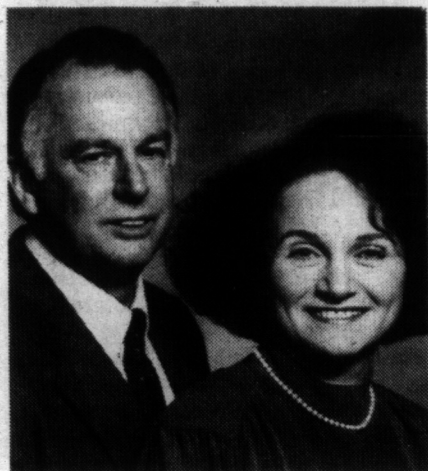
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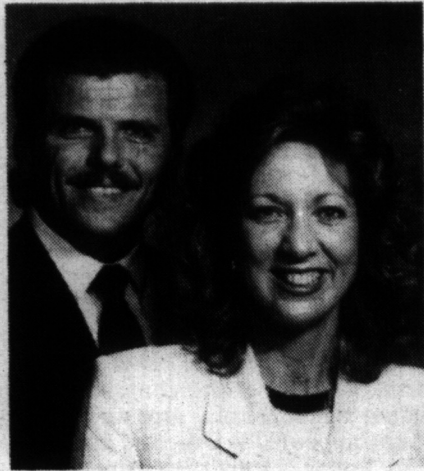
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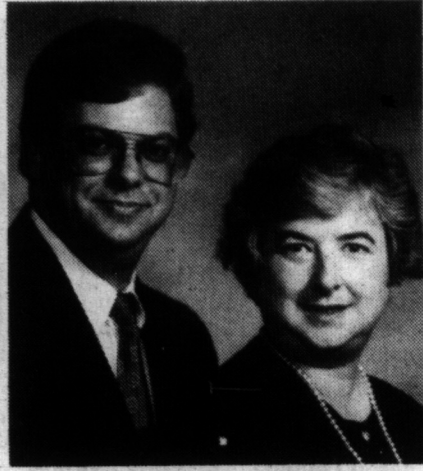
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Mission couple safe in Kuwait

By Art Toalston and Mike Creswell

KUWAIT CITY, Kuwait (BP) — A Southern Baptist couple was near one of the hottest battle sites when thousands of Iraqi troops stormed in to Kuwait Aug. 2.

Maurice and Laurie Graham, of Shelbyville, Tenn., and Hutchinson, Kan., were living in an apartment in the church where they work — across the street from Kuwait's national assembly building. The couple and their two sons, ages 13 and 10, now have moved to the residence of an official of the American Embassy, Graham reported in an Aug. 2 telephone call to the Southern Baptist Foreign Mission Board.

The national assembly building, Graham said, "is covered with Iraqi" (See **KUWAIT** on page 4)

Foreign Mission Board appoints Mississippians

RICHMOND, Va. — Four couples with Mississippi connections were among 40 people named missionaries by the Southern Baptist Foreign Mission Board July 26 at Glorieta (N.M.) Baptist Conference Center.

As missionary associates, Paul and Jo Ann Beduerftigs will live in

Belgium, where he will pastor the English-language International Baptist Church in Jurbise.

Since 1987 he has been pastor of Airline Church, Metairie, La.

Born in Peenumunde, Germany, Beduerftig is the son of the late Hermann and Elly Beduerftig of Hunt-

sville, Ala. He considers Huntsville his hometown and First Baptist Church in Jackson, Ala., his home church.

He received the bachelor of science and master of science degrees from the University of Alabama and master of divinity and master of

religious education degrees from New Orleans Seminary.

Born in Eufaula, Ala., Mrs. Beduerftig, the former Jo Ann White, is the daughter of Clarence White of

(See **MISSISSIPPIANS** on page 5)

The Second Front Page

FMB chairman affirms Keith Parks as leader

By Bob Stanley and Donald D. Martin

GLORIETA, N.M. (BP) — The new trustee chairman of the Southern Baptist Foreign Mission Board called R. Keith Parks "God's man for this hour" and said "we as the trustees unanimously and uncompromisingly affirm Keith Parks as our leader of the Foreign Mission Board."

Bill Hancock of Kentucky, chairman since April, gave the affirmation at a missionary appointment service July 26 climaxing a four-day board meeting.

Later he explained that the statement was a spontaneous declaration that he felt led to make by God's Spirit.

Observers felt the statement was a signal that the trustees have no plans to replace Parks as president of the board, despite widespread reports that some conservative trustees had planned to do so.

Forty new missionaries, at least four with ethnic backgrounds, were appointed to work in 18 countries at a special Jericho Week service in Holcomb Auditorium at the Glorieta Conference Center. With 11 former missionaries who were reappointed the same day, the additions bring Southern Baptists' total foreign mission force to 3,832.

During a trustee business session a few hours earlier, Hancock announced plans to invite more than 30 of the Southern Baptist Convention's pastors to the FMB trustees' October meeting to help challenge Southern Baptists to meet their goal of \$86 million for the 1990 Lottie Moon Christmas Offering for foreign missions.

He said the decision was made at a meeting of the chairman's council, which included committee chairmen, Parks, Executive Vice President Don Kammerdiener, and himself.

Hancock emphasized he doesn't want the project to compete with the Cooperative Program, the denomination's unified plan of financial support. But he stressed such an emphasis is needed to reach the challenging Lottie Moon goal, a \$5.8 million increase over the \$80.2 million given in 1989.

To be most effective, the project will need to be an ongoing program, Hancock said. The board will seek pastors who have been role models in missions giving, either through the Cooperative Program or the Lottie Moon offering, he said. They also should be people who would have the time and opportunity to return to their states and establish a support network.

Trustee Don Bowen of Virginia agreed that the plan is "potentially one of the most helpful things we have done and can do." But he urged that "we try to find representatives of the different theological issues in the convention."

Hancock said he could assure that theological positions would not be a "primary consideration" but added, "It's impossible for us to do this without bringing people who do have very definite theological positions."

He and others on the board urged trustees to work in their states to help promote both the Cooperative Program and the Lottie Moon Christmas

(See **FMB** on page 4)

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56,000 receive Christ in crusades in Kenya

By Craig Bird

MOMBASA, Kenya (BP) — The four-week Kenya Coastal Crusade ended July 22 with reports of 56,323 people making commitments of faith in Christ and 84 congregations being organized.

The launching of an innovative follow-up and discipleship program promises even greater results in the coming months as new believers are trained and begin spreading their faith in their home villages and neighborhoods, crusade leaders said.

The mammoth evangelistic effort united some 540 Southern Baptist volunteers from the United States, 60 Southern Baptist missionaries in the African country and scores of Kenyan Baptist pastors and lay workers for a pair of two-week campaigns. They worked in four areas along the Kenyan coast and at one inland location.

During a closing rally and celebration before the second batch of volunteers flew home, joy was supported by twin undercurrents: awe at the spiritual harvest and realization of the task Kenyan Christians and

missionaries face in trying to bring the converts to spiritual maturity.

"We've had a hallelujah time — but the hard work begins when we go home," pointed out Bob Clements, a Southern Baptist Foreign Mission Board trustee from Austin, Texas. "I lay awake all last night thinking about the almost impossible burden we leave on the missionaries in this country. We'd better be much in prayer for them."

The volunteers voted to be part of the answer to those prayers by pledging \$40 per person to finance a 14-week follow-up program.

The \$50,000 project was developed in the opening days of the coastal crusade by missionaries, Kenyans, Foreign Mission Board officials and Billie Hanks, a Texas-based evangelist and discipleship seminar leader.

"We've got to get on this (follow-up) hot before the ravens swoop in," Hanks said, referring to the tendency of cults to spring up when people are exposed to the gospel but not

grounded theologically.

Hanks carried out a one-week pilot project in the Kwale district, south of Mombasa, during the first half of the crusade. He returned to several villages where large numbers of people had prayed to become Christians, "and I was not turned down a single time when I offered them training."

A Kenyan pastor who worked with Hanks noted, "My biggest problem is getting new Christians to walk long distances to church. This time we are going to take the spiritual food to the people rather than immediately asking them to 'come and get it.'"

Hanks added that Muslim women were especially eager to study in their homes instead of incurring the wrath of their families and communities by attending Christian worship immediately after their conversion.

In Mombasa, the 35,515 people who signed spiritual commitment cards will receive letters inviting them to a series of rallies scattered throughout (See **KENYA** on page 5)

101,000 professions of faith projected from Here's Hope

By Mark Wingfield

GLORIETA, N.M. (BP) — An estimated 101,000 people made professions during Southern Baptists' "Here's Hope" revivals, according to Home Mission Board projections.

The projections also indicate that 22,500 churches participated in the nationwide simultaneous revivals and that 75,000 people were baptized during the meetings.

Clay Price, director of the HMB's program research department, reported the projections to state evangelism directors during their annual meeting at Glorieta Conference Center.

The projections are based upon a stratified, random sampling of 1,500 Southern Baptist churches. Responses reflect results only from those churches

that held revivals between March 18 and April 29. Although that was the official six weeks set aside for the simultaneous revivals, some churches were not able to hold their meetings within that period.

Richard Harris, the HMB's director of mass evangelism, said he believes the actual results will be significantly higher when churches that held revivals after April are included.

"The bottom line is what the total number of baptisms will be at year's end," he said. "We estimate baptisms in the SBC may be up this year from 10,000 to 20,000."

Last year Southern Baptist churches nationwide reported 351,107 baptisms, or an average of 6,752 baptisms per week.

During the six-week revival period,

Southern Baptist churches nearly doubled that weekly average, with 12,531 baptisms per week.

The 22,500 churches projected to have participated in the simultaneous effort represent 63 percent of the denomination's churches. Harris had hoped 75 percent of all churches would participate.

Wingfield writes for HMB.

Baptist leader flees Liberia, reports random killing by Doe

McLean, VA (BWA) — Warned of his impending death by forces of President Samuel K. Doe, the executive secretary of the Liberia Baptist Missionary and Education Convention Inc., Charles Blake, fled Liberia and arrived in the United States, July 24.

Blake reported that the president of the Baptist Convention, J. K. Levee Moulton, is in hiding.

Blake and his family fled Liberia in a Soviet cargo plane that flew on its second to last flight from Spriggs-Payne Airfield, Monrovia to Freetown, the capital of Sierra Leone.

Kept open by Doe's forces to help his tribal people escape, Spriggs-Payne Airfield, Monrovia's last communications link with the outside world, fell to the troops of rebel leader Charles Taylor on July 25 (Report in New York Times, Friday, July 27).

In a phone call to the Baptist World Alliance on July 27, Blake told Denton Lotz, general secretary of the BWA, and Wendy Ryan, director of communications, of untold horror and suffering of Baptists and all Liberians. "They are just killing our people. Whoever they meet they kill"

he said. Blake said that religious leaders had especially been targeted by Doe because he believed that they support Taylor.

Doe has armed all of his tribal people, the Khran, including children 12 years and over and they are killing people at random. Currently there is a 24-hour curfew.

Blake confirmed current news reports that the rebels have captured almost all of Liberia and Doe is cut off and barricaded with approximately 500 soldiers. There are unconfirmed reports that arms have been secretly sent to him from Nigeria.

Blake said that there is also an acute shortage of food and water. Because there has been no rain for three weeks, there is no water and what there is in wells is contaminated because of the dead bodies. "We expect an epidemic at any time" he said.

Because there is hardly any food to eat, "people are eating things that one wouldn't imagine you could eat for survival" he said.

Blake said that the church was in disarray with people scattered everywhere and many killed. He said

that last December when the fighting first started, two Baptist churches in Nimba were burnt and many of the 600 members killed.

Last May, all of the churches, including the Muslims, met and personally appealed to Doe, and appealed to Taylor through the American embassy. "That worked well," Blake said, but later on, interfaith peace talks in Sierra Leone broke down because Doe refused to step down if Charles Taylor would be the one to run Liberia.

And now the situation is very dangerous.

Blake said that 16 Baptists had planned to attend the 16th Baptist World Congress in Seoul, Korea, August 16-19, 1990, but now would not be able to do so.

The BWA has made it possible for Blake to attend and report to Baptists in Korea.

In his response to Blake, Lotz said that the BWA would appeal to President Bush to help bring an end to the killing and suffering of the people of Liberia and he assured Blake of the prayers of Baptists worldwide.

Christians push for Angolan democracy

LUANDA, Angola (BP) — Evangelical churches in Angola are publicly challenging the ruling communists to abandon their monopoly on power and lead the country toward multiparty democracy.

The Association of Evangelicals in Angola and the Angolan Council of Evangelical Churches declared the time has come to "abandon the general principles of Marxist-Leninism" since "democracy is the destiny of humanity."

The declaration was contained in a five-page letter to President Jose Eduardo dos Santos, the national assembly and the minister of culture, who oversees religious groups.

Soviet President Mikhail Gorbachev, who has led the Soviet Union into the turbulent waters of perestroika (restructuring), was quoted extensively in the letter.

Angola is the last staunchly Marxist state in Africa. Benin has renounced communism, Mozambique has partially embraced a market economy and Ethiopia has removed portraits and statues of Marx, Lenin, and Engels from public areas.

"We see much openness in our country and we want radical change. We want a multiparty democracy," explained David N'Kozi, general secretary of the Baptist Convention of Angola. But the churches see the wisdom of gradual pursuit of that goal and a guiding role for the government, he said.

Baptists joined Reform, Congregational, Methodist, Brethren and Pentecostal groups in issuing the April letter. No official reaction has come from the government, but N'Kozi thinks some results are becoming evident.

FMB

From page 3

Offering.

"Our bread and butter is the Cooperative Program," he said. "It's not a time to be escrowing money from the Cooperative Program," he added to a chorus of "amens."

Some leaders of the moderate faction in the Southern Baptist Convention have said they may withhold money from the Cooperative Program unless the conservatives begin to give them representation on the denomination's 20 boards and agencies. A meeting has been called for Aug. 23-25 in Atlanta to discuss such plans.

Hancock said many people are awaiting word on the Foreign Mission Board's Glorieta meeting. The "devil is not happy with what he has heard and seen here this week . . .," he said. "This has been as positive, open and optimistic a board meeting as I've attended in six years."

The trustee chairman said he and Parks would write an open letter to Southern Baptists reflecting the positive spirit of the week's meetings and appealing to Southern Baptists "not to dismantle what God has put in place and what God has been using over these years."

The letter on behalf of trustees and staff would communicate to the world that "God is alive and the ministry of the Foreign Mission Board is healthy and growing," Hancock said.

In other actions, trustees approved the official opening of mission work in Yugoslavia, where Southern Baptist personnel already have been working quietly for more than a decade. The Eastern European country will be Southern Baptists' 118th mission field. One of the reappointed missionary couples was assigned to Poland, making it the 119th mission field.

Most of the trustee meeting was spent in dialogue sessions. Topics discussed ranged from a new financial support package for missionaries to strategy for reaching the people of "World A," a designation for areas of the world where more than 1.3 billion people have never had the opportunity to hear the message of Jesus.

Trustees approved a staff-developed plan to increase financial support for both career missionaries and missionary associates, effective Jan. 1.

The package includes an increase in base salaries, higher U.S. cost-of-living supplements and rent allowances, increased disability coverage and, for some missionaries, higher life insurance. It also provides more help for retired missionaries facing mounting costs of nursing home care.

During one of the dialogue sessions, some trustees questioned parts of the Foreign Mission Board's policy on support of English-language churches made up of Americans and other expatriates living overseas. The policy was referred to the trustees' strategy committee for further study.

They also debated the wording of proposed new guidelines that will be used for dismissal of mission

personnel.

Twelve reasons for dismissal in the guidelines include "failure to exhibit a Christian lifestyle," "the persistent advocating of doctrinal opinions inconsistent with the Baptist Faith and Message" statement, and "continuing abuse of narcotics, alcohol, tobacco, drugs, or other addictive substances."

Several trustees questioned the word "abuse" and suggested that either "use" or "misuse" might be more appropriate. However, staff members noted that "use" would affect some personnel taking prescription drugs and cause a problem in certain overseas churches that believe the Bible requires use of wine for the Lord's Supper, or communion.

Trustees also set up a Stateside Capital Fund to provide for major capital needs in the United States. Funds totaling \$1.25 million were moved into the new fund. The fund enables the board to meet home-office needs and still maintain its current level of budgeting almost 88 percent of its funds for use overseas.

The trustees allocated almost \$1.25 million to meet capital needs in Eastern Europe, where Baptists now can build or expand church facilities. Parks said this appropriation brings total funds made available for Eastern Europe work to about \$3.25 million.

During the trustees' administrative committee meeting, several trustees raised questions concerning the Baptist Theological Seminary at Ruschlikon, Switzerland. One asked about a report he had heard that European Baptists may sell the seminary grounds. Others asked whether European Baptists have taken action on a statement of beliefs they were asked to consider when the seminary property was given to European Baptists in May 1989.

Isam Ballenger, vice president for Europe, the Middle East and North Africa, said he knows of no immediate plans to sell the valuable seminary property. But he said moving the seminary to a less expensive location might be a possibility that European Baptists will have to consider in the future.

He noted that the Foreign Mission Board will begin phasing out its financial subsidy to the seminary over a 15-year period beginning in 1993.

Ballenger said the statement of Baptist principles, one of 10 recommendations made when the property was transferred, has been considered by the seminary trustees, who discussed both the difficulties and possible merit of such a statement. The matter was then referred to the General Council of the European Baptist Federation.

Because of the retirement last year of the federation's general secretary, Knud Wumpelmann, and election of a new executive, Karl-Heinz Walter, the matter has not yet been taken up by the general body, Ballenger explained. But he said he plans to remind the new executive of the FMB trustees' request later this summer. Stanley & Martin write for FMB.



In the receiving line at a reception that celebrated Harold Fisher's 25th anniversary as president of Blue Mountain College are Katherine Beaty, of Jackson, chairman of the BMC Board of Trustees; Mrs. Harold Fisher, and President Fisher. — (Photo by Anne McWilliams)

Reception honors Fisher on 25th anniversary

The Board of Trustees of Blue Mountain College gave a reception on Saturday afternoon, July 28, in celebration of E. Harold Fisher's 25th anniversary as president of Blue Mountain College. The reception was held at First Church, Jackson.

Fisher became Blue Mountain president July 1, 1965, at age 34. Before that time, he had been assistant director of the Division of Instruction and supervisor of elementary education for Mississippi's state Department of Education. Born in Mississippi, he earned a doctorate from Teachers' College, Columbia University.

At Blue Mountain, he has added a bachelor of science degree in education, a church related vocations major, a medical technology program, an honors program, and various other courses in the school's curricula.

Under his leadership, significant increases have been recorded in gifts to the college, in scholarship funds, and in endowment funds. In 1968, Cockcroft Dormitory was constructed, and in

1970 the Paschal Student Center was built. Other campus buildings have been renovated and modernized.

Fisher has been president of the Southern Association of Colleges and Schools, president of the Southern Association of Colleges for Women, and vice-president of the Association of Southern Baptist Colleges.

At the reception, a telegram of congratulations was on display, sent by a representative of the National School Boards Association. Fisher was the first Mississippian to be elected to that association's Board of Directors. Also, locally, he has been a member of the Board of Directors of the South Tipton School District and of the Mississippi School Boards Association. The telegram called him a "true local, state, and national leader" and expressed appreciation for his "magnificent service and enthusiasm."

Members of Fisher's family, including his wife, children, and mother, were present for the reception.

KUWAIT

From page 3

soldiers." The area "is really a hot spot."

"We had some problems with (Iraqi) soldiers coming into the house four different times, and one time they got a little rough . . . but no one is hurt or anything like that," Graham recounted.

"There's still fighting. We still hear gunshots and bombs or something going off," he said.

The Grahams are among more than 1 million foreigners in Kuwait uncertain how invading Iraq will respond to world pressure against its pre-dawn invasion of Kuwait. Iraqi officials

have announced that foreigners will not be permitted to leave Kuwait until further notice, according to news reports. The Grahams plan to leave when they are able to do so.

The Grahams moved to Kuwait less than three months ago as the first Southern Baptist workers in the country. They work at the National Evangelical Church in Kuwait City. He is associate pastor involved in youth and music work; she is a church musician.

The couple transferred to Kuwait from Liberia, a West African nation currently in the throes of a bloody civil war.

Toalston and Creswell write for FMB.

BAPTIST RECORD PAGE 5

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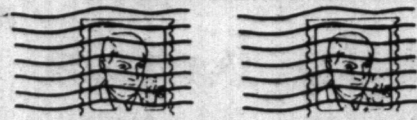
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Letters to the editor



Letters to the editor must be limited to 300 words and the editor reserves the right to trim those that are longer. Editorial prerogatives must be reserved under all circumstances, and the opinions of the letter writers do not necessarily reflect the views of the staff of the Baptist Record. Only signed letters will be used, but the writer may request that his name be withheld. The withholding of names will be at the discretion of the editor.

Cost of starting over

Editor:

Many years ago I attempted to lift a heavy object using a braided strand hemp rope about two inches in diameter. Before the object could be located in a final position, I noticed a small fiber or two breaking in one of the braids. You know how small the fibers are — how could one or two make much difference? As I stood helplessly by, I watched a couple more break, then more, then a strand, then several strands and ultimately the remaining strands broke leading to complete failure. The entire sequence took less than half a minute. As I stood in dismay realizing what was occurring, my reasoning told me either to reduce the burden or pick up the pieces and start over. Because of the rapidity of the events, the only alternative was to start over.

The SBC question continually comes to my mind today. Am I witnessing a fiber or a strand breaking? Could we say that the rope represents the Cooperative Program and the heavy object SBC missions? I believe the Cooperative Program is the gift of God that enables Southern Baptists to attempt to lift the burden of lost humanity to the throne of grace!

We have had more than 11 years of unrest in the SBC, and now we read about churches that have strong Cooperative Program support reducing their contributions to SBC programs. Is the rope that binds us to missions beginning to break? Personally, I believe a reduction of our mission burden is not a viable alternative. What is the cost of picking up the pieces and starting over?

May the love of God reside in us all and direct our thoughts and attitudes as we seek his direction.

Marvin T. Bond
Starkville

Thanks to Mississippi

Editor:

There are a number of churches in Mississippi and a special group within to whom I want to express words of appreciation. The Singing Churchmen of Mississippi were here in Korea two years ago and have continued to stay in touch. This great group of guys and their churches have made it possible for 12 of my 16 students in a youth handbell choir to attend an international symposium for handbell ringers held here in Korea. There are nearly 200 Japanese students to whom this group will be able to share the gospel of the Lord Jesus during this week of intensive music pleasure.

Many and deepest thanks to the Singing Churchmen; Prentiss Baptist Church; First Baptist, Calhoun City; Second Avenue Baptist, Laurel; First Baptist, Carthage; Southside Baptist, Meridian; Grenada, First; Greenwood, First, and Vicksburg, First. The symposium cost was \$300 (U.S.) each, and students in Korea don't have that kind of money to spend.

This also gives me a chance to thank Mississippi Baptists for sending the Baptist Record via air mail so we can keep up with current Baptist activity in our state.

Major C. McDaniel Jr.
Music Missionary to Korea

Preach and teach unity

Editor:

I am writing to you because I am appalled and heartsick over what I have seen and heard at the Southern Baptist Convention and what I am reading in our Baptist newspapers.

I agree with Dr. Dilday, and I think any true believing Christian would see Satan's hand in what is happening in our convention.

There are two books I have read in the last few months that, even though they are entirely fictional, bring to mind what is happening in our convention. I wish the leaders of our Southern Baptist Convention would read them and think about what they are doing. The books are *The Present Darkness* and *Piercing the Darkness* by Frank Peretti.

I became a Southern Baptist after I married and have been a Southern Baptist minister's wife for many years. I have always been proud to be a Southern Baptist, but it is hard to be proud of men who are thinking about themselves first and the Lord a poor second.

The Bible says in I Cor. 14:33, "For God is not a God of disorder but of peace, as in all congregations of the saints." I Cor. 1:10, "I appeal to you brothers in the name of our Lord Jesus Christ, that all of you agree with one another so that there be no divisions among you and that you may be perfectly united in mind and thought." James 3:16-18, "For where you have envy and selfish ambition, there you find disorder and every evil practice. But the wisdom that comes from heaven is first of all pure, then peace loving, considerate, submissive, full of mercy and good faith, impartial and sincere. Peacemakers who sow in peace raise a harvest of righteousness."

I am praying that these men will open their eyes and realize that the most important thing is the Lord and will put their selfish desires for power away and will start to preach and teach unity instead of division.

"Christ is not divided."

Mrs. Dorothy Abel
Ora Baptist Church
Collins, MS

Ministry to students

Editor:

This fall more than 100,000 students from the world over will arrive on campus in the city of Miami for university studies on a dozen different campuses. On seven of those campuses, your representative with Miami Baptist Campus Ministry wants to touch those students with the presence of Christ. As an arm of our Southern Baptist churches in Miami, we seek to provide spiritual nurture, ministry opportunities, and Christian fellowship to college students.

If you have a young adult headed to school in Miami this fall, we would love to contact them this summer or upon their arrival this fall. Please send us their names, home addresses and phone and/or campus addresses (if known). Thank you for helping us meet the spiritual needs of your students while away from home.

Greg D. Floyd
Baptist Campus Ministry
1200 Stanford Drive
Coral Gables, FL 33146
(305) 667-1066

Not political

Editor:

It has not been reported in any of the press I have seen, (including the Baptist Record), that a messenger at the recent convention in New Orleans made a motion "that the president and other officers of the Convention be required to identify this inerrant Bible they keep referring to, so we can all have access to it." Even though the motion was ruled out of order because of procedural rules, a smattering of applause by an obvious minority went up throughout the arena when the motion was made. To me, by its belligerent tone and blasphemous content and by the applause it received, this motion is indicative of the spiritual and theological bankruptcy of some in our denomination.

The "moderates" would have us be "tolerant" and "inclusive" of those who think and believe like the messenger who made that motion. However, I would not want anyone with beliefs like his to teach my children in Sunday School, write the literature we study, or be in any position of leadership in my church, association, or denomination. I would also oppose allowing anyone to hold a position of leadership who would be "tolerant" and "inclusive" of someone with his beliefs; not because I'm out for control or political power, but because I have strong and irrevocable differences with his basic beliefs!

No, the division in our denomination is not merely political. It is spiritual and theological. For anyone to say that our problems are merely political, is to miss the mark by 100 million miles!

Paul Meredith, pastor
Peach Creek Church,
Como

Actions speak

Editor:

God is not mocked — whatever a man sows, he reaps. Sown seeds produce fruits of many kinds — good and bad.

From Galatians, Chapter 5: 14, 15, 19-23, 25.

"For the whole law is fulfilled in one word, in the statement, 'You shall love your neighbor as yourself.' But if you bite and devour one another, take care lest you be consumed by one another."

"DEEDS OF THE FLESH are evident which are immorality, impurity, sensuality, idolatry, sorcery, enmities, strife, jealousy, outbursts of anger, disputes, dissensions, factions, envyings, drunkenness, carousings, and things like these, of which I forewarn you just as I have forewarned you that those who practice such things shall not inherit the kingdom of God."

"But the FRUIT OF THE SPIRIT is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control; against such things there is no law. If we live by the Spirit let us also walk by the Spirit."

In my 72 years I have heard frequently and loudly about the sins of immorality, impurity, sensuality, and drunkenness.

It has been a cold day in July since I've heard sermons against outbursts of anger, disputes, dissensions, factions, and envyings.

Assuming the Bible holds all these to be of equal importance, why are they left out of current Baptist life as the present fighting goes on?

A person's testimony for Christ is what he is more than what he says. Let the record speak for itself. Actions speak louder than words.

A. L. Nelson
Jackson

Ethical problems

Editor:

Southern Baptists' relationships are rooted in Christ by covenant and cooperation, not creed or coercion. The love for power needs to be replaced by the power of love. This should be reflected in the actions, not just the public words, of our leaders and every Southern Baptist.

Hope is only in Jesus Christ. John 8:31-32, 36 teaches that truth and freedom go together. Philippians 2:1-11 gives instructions for living as a servant.

The Bible was written under the lordship of Jesus Christ and by the leadership of the Holy Spirit. Beliefs and ethics come from the same source of inspiration. What we do, not just what we say, reveals who we are.

Even W. A. Criswell has written: "As we confront the difficulties of the Bible, we are ever to remember that we are not to apply standards to the Scriptures which do not suit us. The Scriptures were not written to give us a course in mathematics or in biology; nor were the Scriptures written to recount a full history of the chosen people of God or to narrate a full biography of Jesus. God speaks to us through the Scriptures, not in order to make us mathematicians or biologists or historians but in order to make us children of our Heavenly Father." (Why I Preach That The Bible Is Literally True, p. 46)

Our problems are not primarily theological or political; they are ethical. Our covenant is in the full authority of Jesus Christ (Matthew 28:18-20). Does anyone among us still hold this truth, for missions, as the first priority?

Ken Altom, pastor
First Church
Cookeville, TN

Correlation of giving

Editor:

One of the injustices of our society is that those in government who control the expenditure of tax money are not responsive to those who "foot the bill." They take from those who have to support their favorite "pork barrel projects."

There seems to be a parallel in the Southern Baptist Convention. Churches which spend most of the Lord's money received by them on their internal operations have found ways to control the money given by the churches which give sacrificially. (Witness the giving record of the churches of our convention presidents for 11 years prior to 1990.)

I am a member of a fairly large church, which, in spite of its internal needs, has shown its love by giving 23 percent to the Cooperative Program and substantially to special mission offerings. I am not aware of any nominees in recent years from this church to the various boards, agencies, or the Committee on Nominations. On the other hand, I am aware of a nearby church which has seen fit to use more of the money it receives internally but which has had nominees almost every year.

It would be of interest to me, and, I believe, other Mississippi Baptists for you to publish a list of the churches with nominees during the past 10 years, the number of nominees, the giving record of the churches with nominees, and the giving record of the churches with the highest percentage giving. Surely there should be some correlation.

Ray A. Thompson
Jackson

Relegated to scrapheap

Editor:

At a press conference immediately after being elected president of the SBC, Morris Chapman stated that, among other things, he does not favor a wholesale house cleaning; but, in the appointment of committees, he will appoint those who believe in the perpetuation of allegiance to the perfect word of God.

Inerrancy, verbal, infallible, literal, perfect, etc., seem to be the buzz words of the fundamentalists and are to be applied to various fields of human thought such as history, science, economics, etc., and religion as well.

At this time it might be helpful to study or restudy Chapter 2 of "The Baptist Faith and Message," authored by Dr. Herschel Hobbs, who headed up the committee of 23 presidents of state conventions, our own Dr. Douglas Huddins of Mississippi being in that number, that was adopted by the SBC in 1963.

Chapter 2, pages 25 and 26: A BOOK OF RELIGION. "The Bible lays no claim to being a textbook of history, literature, philosophy, psychology, or science; yet it contains true elements of all these and more. It is not designed as an encyclopedia containing answers to all of man's questions. Yet it answers the vital and ultimate inquiries of the heart, mind, and spirit. It may not tell man all he wants to know, but does tell him all he needs to know."

Page 29, paragraph 2, "To say that the Bible is an authoritative book does not mean that it is authoritative in science."

Page 29, paragraph 4, "The word infallible itself means incapable of erring. What is the infallibility of the Bible? It is the infallibility as a book of religion."

In the hair-trigger firing of Al Shackleford and Dan Martin, editors of Baptist Press, don't be surprised that very quickly, if not sooner, the current Baptist Faith and Message will be relegated to the scrapheap and replaced with something that meets the approval of President Chapman and his handpicked committees, trustees, etc.

This is a view from the pew.
Marvin E. Taylor
Hamilton

What do we believe?

Editor:

I'm concerned. No, not about lack of unity and division (the Lord said that would happen). I'm concerned for the truth and our need to know it.

The Genesis record of creation; the great flood (because of wickedness) and by God's grace, Noah and the Ark; the Israelite crossing of the Red Sea; the virgin birth; the cross and the shedding of his blood for the remission of our sins; his resurrection and the sending of the Holy Spirit, to name but a few. Are these not fundamentals of the Christian faith? Are not those that believe the fundamentals of the faith, by definition then, fundamentalists? Is that bad? Evidently some think so.

I'm old enough to remember when Baptist preachers said from the pulpit: "The Bible says it; I believe it; that settles it!"

Over the years it's been quite obvious what fundamentalists believe; so, since some "color 'em black," I think fundamentalists deserve some straightforward answers: Just what is it "modernists" believe?

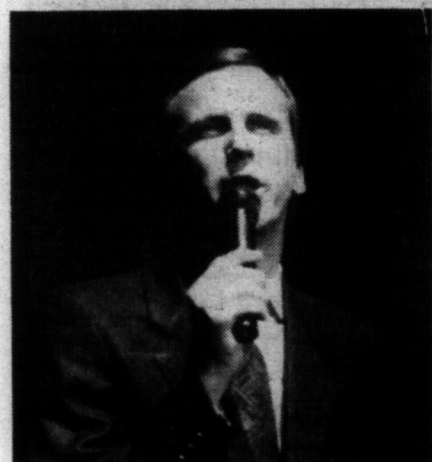
Bob Wells
Hazlehurst

The same things the fundamentalists believe — Editor

Youth Night attracts 13,000

Mississippi Baptist young people packed out the Mississippi coliseum in Jackson for Youth Night. The yearly program, sponsored by the Mississippi Baptist Convention Board, attracted approximately 13,000, a capacity audience. Those in attendance — from all over the state — heard the music of Truth, saw the mime work of Doug Berky (including some monkeying around), and heard Jerry Johnston describe the evils of drugs and the increase in satanism among young people in America. Johnston's talk included his own testimony of how he had gotten another youth involved in drug use — a youth who had later committed suicide. Because of his earlier bad influence, said Johnston, "two or three are in eternity." He called on the young people to "make your stand for Christ." At the invitation at the end of the program, 107 declared they had received Christ as their Savior there, and another 216 reaffirmed their faith in Christ. A total of 47 noted they were making a choice for a Christian vocation. Letters of encouragement are being sent to youth registering decisions of any kind and to church leaders for potential followup. Youth Night committee members were Graham Smith, MBCB, chairman; Gary Maze, Woodland Hills Church, Jackson, co-chairman; Larry Salter, MBCB; Susan Clark, MBCB; Bobby Williamson, Park Place Church, Brandon; Dwayne Sims, Woodville Heights Church, Jackson; Hal Kitchings, Morrison Heights Church, Clinton; and Phil Walker, Ridgecrest Church, Madison.

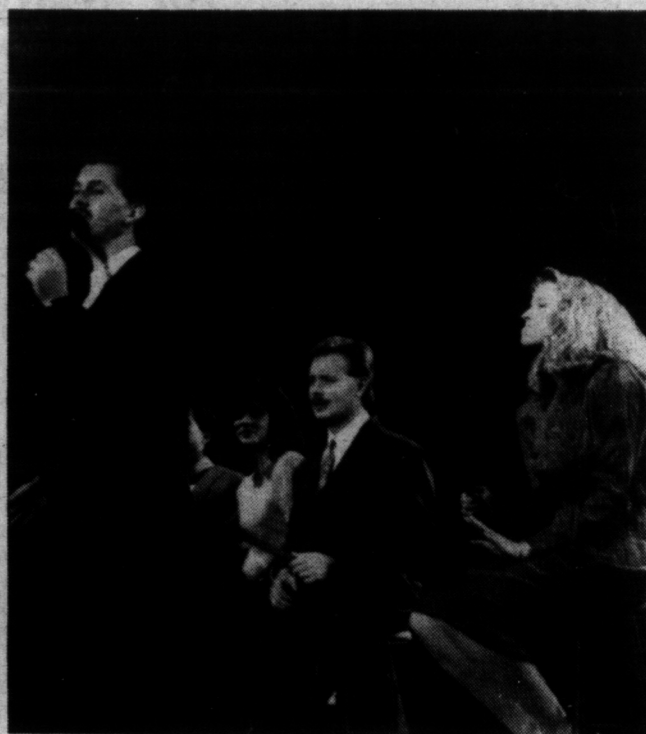
(Tim Nicholas photos)



Jerry Johnston



Doug Berky



Truth



Truth

Radio contact lost with couple in Liberia

(BP) Foreign Mission Board officials were unsure of the status of missionaries Ed and Fran Laughridge in northwest Liberia after losing scheduled radio contact with them Aug. 4.

Mrs. Laughridge, of Great Falls, S.C., usually contacts missionary Steve Springer in Abidjan, Ivory Coast, by radio each morning and evening from the couple's mission station in Mano River, a small mining town about 80 miles northwest of Monrovia near the Sierra Leone border. Springer said he had not heard from the Laughridges since the morning of Aug. 4.

Laughridge, of Rock Hill, S.C., planned to drive to Sierra Leone Aug. 4 to purchase about \$5,000 worth of rice for refugee hunger relief and then return to Mano River. Laughridge was expected to arrive back in Mano River Aug. 6, Springer said.

Mrs. Laughridge reportedly had learned of the U.S. Marines' airlift, which evacuated 61 Americans and 12 other foreign citizens from the U.S. Embassy in Monrovia Aug. 5, from a radio operator who spoke to her, according to Southern Baptist mission workers in Ivory Coast.

The Marines entered Monrovia in helicopters from ships off the coast after rebel leader Prince Johnson threatened to arrest Americans in the city to provide international intervention in the Liberian war.

Mrs. Laughridge may have left Mano River after learning of the evacuation, rebels controlling the area may have confiscated her radio, or the Laughridges may have run out of fuel that powers the radio's generator, said mission officials.

The only other Southern Baptist missionaries remaining in Liberia were Earl Williams, of West Monroe, La., and Jane Williams, of Knoxville, Tenn. The Williamses work in Yekepa, a small town near the Guinea border. The Williams drove into Ivory Coast to purchase supplies and planned to return to Yekepa Aug. 7, officials said.

One other missionary couple, Chris Wilkinson of Gainesville, Fla., and his wife Gwen, of Ardmore, Tenn., left Liberia in late July.

Faces and places

by Anne Washburn McWilliams

See you at the Hamilton?

Saturday morning, early, I'll be starting for Seoul. My friend, Joan, and I plan to meet in Memphis and fly by way of Seattle to the 16th Baptist World Congress.

When I think of Korea, my mind goes back to January of 1952, when I rode a bus from Opelika, Ala., to Fort Worth, Texas. My brother-in-law, Travis Brown, rode alongside me. I was on my way for my first semester at Southwestern Seminary. He was dressed in an Army uniform, and was on his way to fight in Korea. Later, in his letters to our family, he described the cold weather he was enduring, and his buddies' frostbitten feet. Now, when I'm told that Seoul is as hot as Jackson in August, I find that hard to believe.

This time I'm going to travel light. Joan said, "I'm going to take only three dresses, all with short sleeves.

And one pair of shoes." Wouldn't that be great? No heavy suitcase to pull my shoulder out of joint? I promised myself that luxury. I would take three summer dresses and wear on the plane the denim suit I wore last year to Russia. Alas! I tried on that suit, and the waistband is too tight to endure for over 20 hours. One dress I was planning to take was faded. Another — well, it must have shrunk! So it was to the store for me on Saturday.

"Honey!" said the clerk at my favorite shop. "Our summer dresses are all gone. Come look at our nice new fall selection."

Finally I bought a fall outfit and conceded that yes, since the plane would be air-conditioned, I'd need something to keep me warm.

My passport is in my purse. "No visas, no vaccinations," the travel agent had said. My walking shoes are

polished, and I've bought film.

That hotel room will be ready for me, I hope. Only a week before the June 1 deadline, I mailed my application to the BWA Housing Bureau in Seoul, with \$100 deposit. When six weeks passed and I'd had no reply, I called the Washington office of Baptist World Alliance. However, they said, I could only reserve a room through the bureau in Korea. My Fax to the bureau brought the reply that their machine was not turned on. It dawned on me that it was middle of the night there. So I wrote, asking if they had received my letter and check. Next day, I got a letter saying, "A room is being reserved for you at the Hamilton Hotel. Please send registered check for balance of cost. Then we will send voucher, which you MUST have in order to claim your room." I sent the check.

Two or three weeks. No reply. I began to worry. Was my check lost? Then when I was at work, W.D. called from home, and said, "You have a letter here from Korea. I think you need to read it. I'll meet you outside your building with it in 20 minutes. I'm not dressed to come inside."

An hour and a half later, I was sitting on fourth floor, drinking coffee, when I remembered I was supposed to have met W.D. at the front door! I

jumped up and looked out windows in every direction. I walked around the Baptist Building. No W.D. I called my house.

"I thought you were going to meet me in 20 minutes!" he answered. "You can just read the letter when you get home!" (Thank goodness, I can report he has forgiven me, even if I didn't deserve it.)

The letter informed me they could find no record of my application or checks, and to contact the Washington office. That night (so it would be daytime in Korea) I called the housing bureau in Seoul. (I thought this letter might be an answer to my first letter of inquiry, but just wanted to be sure.) A woman answered, put me on hold — music — to go and find someone who spoke English. A man came to the phone. I tried to give him a reference number from the earlier letter about the Hamilton, but he was too busy telling me to call back in 15 minutes after he had searched his files.

In 15 minutes, I called back. The girl answered, and put me on hold — music — long distance, half-way around the world — and went to find the man who spoke English. He was busy; she got another, who started over with the questions. Finally, he gave up and got another, who began

again at the beginning. However, this one took my reference number, and immediately told me that they had gotten both my checks and had mailed me a voucher on July 17. Two days later — if only I had waited! — the voucher arrived. It said I had a twin bedroom for one person at the Hamilton Hotel in Seoul. Did that mean one twin-sized bed or a room with twin beds? I certainly hoped that it meant the latter, as neither Joan nor I wanted to sleep on the floor.

I called Joan in Pensacola. On the phone, we prayed, and she asked the Lord to work out all our arrangements in just the right way. Not ten minutes after we hung up, she called me back and said she had just had a call from a Korean friend of hers in Seoul and that he had offered to call the Hamilton to make sure we'd have two beds, and that he would meet us at the airport in his car, and drive us wherever we wished all week. I don't know about you, but I call that a quick answer to prayer!

This is going to be a great Baptist World Congress, meeting in a country where Christianity is flourishing, and where, for the first time in many years, Eastern Europeans can be present in large numbers.

I'll tell you all about it later. See you at the Hamilton?

Devotional

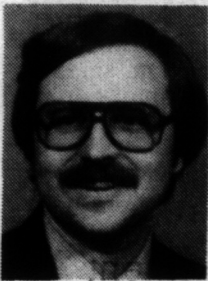
Whose light is shining?

By Benny Still

And one out of the multitude said unto him, "Teacher, tell my brother to divide the inheritance with me." Jesus replied, "Man, who appointed me a judge or arbiter between you?" Then he said to them, "Watch out! Be on your guard against all kinds of greed; a man's life does not consist in the abundance of possessions" (Luke 12:13-15, NIV).

Some of the rabbis in Palestine were also lawyers. They undoubtedly would have been competent to answer this man's request about the division of his inheritance. There are some preachers today who have law degrees, and some seminaries that have agreements with nearby law schools which enable students to acquire dual degrees in law and theology. This would allow an individual to possibly become incompetent in two fields at the same time.

Jesus was no lawyer — yet he is the Lawgiver. He was no judicial functionary. Indeed, the tone of his reply to this man who came to him with his legal problems seems to indicate that Jesus was rather indignant to have been approached with this matter at all. Nothing is said here as to the justice of the man's claims. The only thing we know for sure is that Jesus refused to handle them. He does take this occasion to rebuke covetousness and worldly-mindedness. Jesus maintained his role as Preacher and



Still

Teacher.

It is truly amazing to me that the Lord of heaven and earth, to whom now has been committed all authority, was, in the days of his earthly ministry, content to tend to the work which he was sent to accomplish; while his church, in so many cases today, wants to meddle in civil and political affairs which she is neither called nor competent to handle.

The calling of the church is to preach the gospel. Unfortunately, in too many instances today, the church feels obliged to render judgments in matters, which, though outside her calling, have been brought to her attention by people, like the man who came to Jesus, who are seeking a benediction for their own opinions. And, worse than this, the church often feels compelled to answer when no one has asked. This is often dignified by an appeal to the church's responsibility to be a witness for truth in the world — "to let her light shine before men."

It is usually the case, however, that when the church attracts the most attention of the media, she is doing the least of what she ought to be doing.

The secular press has no interest in a church that concerns itself only with the preaching of the gospel. You won't read in the press much about the work of establishing new churches or the fruits of an evangelistic effort. But let the church meddle in politics for a while — even if they are the politics of her own denomination — or get into something elsewhere she has no business, and the media will be there for a full report with film at 11:00.

Somehow it seems that many in the church today are not so much interested in letting their lights shine before men as they are in having the lights of the news cameras shine on them.

Jesus said, "Watch out! Be on your guard against all kinds of greed..." (Luke 12:15a, NIV).

By the way, whose light is shining in your life today?

Still is minister of music and youth at Woodville Church and pastor of Fort Adams Mission.

Senior adult corner

Autumn Fest, a Mississippi Baptist conference for senior adults, will take place Oct. 8-12 at Gulfshore Baptist Assembly.

The conference, fashioned after the national Chautauquas, will have on hand Frank Stagg for Bible study, Horace Kerr for leader training, and Lowery Compere for morning watch devotionals.

Stagg is retired professor at New Orleans Seminary and will speak on "Leading Senior Adults in Ministry."

And Compere, retired president of Clarke College, will lead devotionals on the pier as the biblical character King David.

Music leader will be Genter Stephens, retired from New Orleans Seminary.

Cost is \$150 per person. Deadline is Sept. 7. Write Gulfshore Baptist Assembly, Henderson Point, Pass Christian, MS 39571.

HOBBS

From page 2

declared righteous all who receive Christ. "Glorified" refers to our glory and reward in heaven.

"In Christ" God completes the purpose which he willed in eternity.

Herschel Hobbs is pastor emeritus of First Church, Oklahoma City.

Scholarships available: marriage retreat

Fifteen scholarships are still available for Marriage Enrichment Retreat at Gulfshore, Aug. 24, which will bring cost per couple, including room and meals, to \$36.10. Checks should be made payable to Family Ministry, P. O. Box 530, Jackson, MS 39205. Retreat begins with supper on Friday night — closes 3 p.m. on Saturday. Ron Mumbower, First Church, Jackson, will be the retreat leader.

Homecomings

Center Ridge Church (Yazoo): Aug. 12; services, 11 a.m.; covered dish, fellowship hall, noon; singing, 1:30 p.m.; no night services; Floyd Higginbotham, Bogue Chitto, guest speaker; Joe Wayne Carley, Moorhead, guest singer; H. Bryan Abel, pastor; Stephen Bath, minister of music.

Shiloh Church, Mantachie (Itawamba): Aug. 12; services 9:50 a.m.-3:30 p.m.; Rick Spencer, director of missions, Monroe Association, morning speaker; Martin Hayden, pastor, First Church, Fulton, afternoon speaker; covered dish lunch in fellowship hall at 12:30 p.m.; singing at 1:30 p.m.; no night services; Ronald Harris, pastor.

Training conferences planned for leaders in church renewal

Two specialized training conferences are being planned for those interested in participating as leaders in church renewal.

The conferences, sponsored by the Brotherhood Department of the Mississippi Baptist Convention Board, will take place Aug. 11 at First Church, Hattiesburg; and Aug. 18 at Emmanuel Church, Grenada. Each will begin at 9 a.m. and conclude at 3:30 that afternoon.

Training will be offered for renewal coordinators, adult team members, youth coordinators, youth team members, and children's workers.

Sidney Ellis will coordinate the Hattiesburg meeting and Dub Herring will coordinate the Grenada meeting.

Cost will be \$4.25 for lunch. Preparation manuals and other church renewal materials will be available for purchase.

Four Mississippi staffers to lead Discipleship Training event in Canada

Four church staff members from Mississippi will comprise the youth faculty at a Canadian youth event sponsored by the Youth Section, Discipleship Training Department of the Baptist Sunday School Board, SBC.

More than 150 Canadian Southern Baptists are expected to attend the event, the Summer Youth Celebration — Canada, to be held at the James River Bible Camp in Sundrie, Alberta, Canada, Aug. 4-10.

The four Mississippians on the youth faculty are Steve Johnson, minister of youth, First Church, Batesville; David Langerfeld, minister of education, Harrisburg Church, Tupelo; Barry Sneed, minister of youth, Biloxi; and Glen

Whatley, First Church, Laurel. Whatley also will be music director for the event.

This is the third year for the Summer Youth Celebration — Canada, directed by Youth Section Manager R. Clyde Hall Jr. It is designed for both youth and youth leaders and will feature discipleship groups, worship, and Bible study.

Worship leader for the week is Carl Gallups, pastor, Hickory Hammock Church, Milton, Fla.; featured artist is Gordon Walker of LaPorte, Texas; accompanist is Patti Clawson Berry of Conroe, Texas; recreation director is Mark Propkopetz of Midnapore, Alberta, Canada.

The week's theme is "Make a Difference."

Seminars for single adults set

On Sept. 22, a total of nine simultaneous seminars will take place across Mississippi aimed at teaching single adults and their pastors to witness to other singles.

That day, the "Every Single Won" program will be taught from 9:30 a.m. to 12:30 p.m.

The places and names of leaders are First Church, Greenwood, Mike O'Brien of Lexington; First Church, Senatobia, P.J. Scott of Olive Branch; First Church, Hattiesburg, Maurice Flowers of Laurel; Parkway Church, Jackson, James Fancher of Jackson;

Forest Church, Forest, Guy Henderson of Jackson; West Point Church of West Point, Bert Harper of Tupelo; Calvary Church, Tupelo, Dennis Smith of Corinth; Hazlehurst Church, Hazlehurst, Sonny Adkins of Forest; and First Church, Biloxi, Randy Davis of Van Cleave.

These seminars are co-sponsored by the family ministry and evangelism programs of the MBCB. There is a \$1 per person charge which includes a refreshment break and textbook.

Just for the Record

H.O.P.E. (Helping Others, Providing Empathy), a support group for people grieving the death of a loved one, will meet Aug. 16, at 6 p.m. at Mississippi Baptist Medical Center, Jackson. Headed by MBMC's mental health clinical nurse specialist and director of Social Services, the group meets the third Thursday of each month at MBMC. For more information, call 968-3090.

The annual meeting of the Mississippi Puppetry Guild will take place at the Eudora Welty Library, in Jackson, Aug. 16, at 7 p.m. Reports about the activities of the Guild during the past year will be followed by the election of the new officers. For more information, contact Hilda Faye Hill at 932-2751.

Step-father of Larry Salter dies

Herbert W. Oliver, 76, step-father of Larry Salter, consultant, Sunday School Department, Mississippi Baptist Convention Board, died July 26 and was buried in Pascagoula, at Singing River Memorial Garden of Valor. Oliver, a native of Huntsville, Ala. was a pipe fitter foreman at Ingalls shipyard in Pascagoula. He had served in World War II and received the Medal of Honor. He is also survived by his wife, Lucille.

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Revival dates

Hernando Church, Hernando: Aug. 12-17; Sunday, 11 a.m., noonday lunch, evening service, 7; Gail DeBord, Oak Park Church, New Orleans, evangelist; David High, Hernando Church, music; W. E. Corkern, pastor.

Montevista Church, Eupora (Webster): Aug. 10-15; Sunday, 7 p.m.; Mon.-Fri., 7:30 p.m.; Tommy Cherry, Sabougla Church, Calhoun City, evangelist; Keith Dendy, pastor, music leader.

Concord Church, Ackerman (Choc-taw): Aug. 13-17; services, 11 a.m. and 7:30 p.m.; P. J. Scott, pastor, First Church, Olive Branch, evangelist; Timmy Draine, First Church, Jennings, La., music; Ralph Cain, pastor.

Rocky Springs Church (Yazoo): Aug. 12-15; homecoming, Sunday, services, 11 a.m.; followed by dinner on the grounds; music afterward by the Gospel Messengers of Jackson; Claud M. Slate, bi-vocational pastor, Rivercrest Church, Fort Worth, Texas, evangelist; Melissa Hunt, music; revival, Mon.-Wed., 7:30 p.m.; music by Van Foster with Ruby Warmack, pianist; Bert Burleson, interim pastor.

First Church, Lake: August 12-15; Sunday, 11 a.m. and 7 p.m.; Mon.-Wed., 7:30 p.m.; John Sharp, Sebastopol, evangelist; Graham Smith, Clinton, music; Ken McLemore, pastor.

Concord Church, Dry Creek, Booneville, (Tippah): Aug. 12-16; Chuck Hampton, evangelist; Don Trammel, music; Bud Davis, pianist; Lynn Corbin, organist; services, 7:30 p.m.; W. O. Dowdy, pastor.

Pilgrim's Rest Church, Ethel (Attala): August 12-15; Sunday, 11 a.m. and 7 p.m.; Mon.-Wed., 7 p.m.; Joseph "Butch" Knight, Parkway Church, Kosciusko, evangelist; Robby Robertson, Sallis Church, Sallis, music; Walter Hines, pastor.

Hurricane Church (Attala): Aug. 12-17; 7 p.m. nightly; Carlis Braswell, evangelist; Trent England, pianist; Scott Ables, music; Ricky Summers, pastor.

First Church, Lauderdale: Aug. 12-15; Sunday, 11 a.m. and 7 p.m.; 7:30 week nights; John Wilton, full-time evangelist, Long Beach, evangelist; Franklin Denham, Highland Church, Meridian, music; Mike Russell, pastor.

Sand Hill Church, Ellisville (Jones): Aug. 12-15; Sunday, 11 a.m. and 7 p.m.; Mon.-Wed., 7:30 p.m.; Billy Murphy, Wildwood Church, Laurel, evangelist; Jay Rustin, Sand Hill Church, music; Jimmy Dale Walley, pastor.

Fellowship Church, Mendenhall (Simpson): Aug. 12-17; Sunday, 11 a.m. and 7 p.m.; Mon.-Fri., 7 p.m.; Ken Harrison, Eastside Church, Magee, evangelist; Tonja Madison, Forest, music; Jimmy Sellers, pastor.

Mt. Nebo Church, Collinsville (Newton): Aug. 12-17; 10:45 a.m., Sunday, 7 p.m. Sunday-Friday; Malcolm Lewis, Northcrest Church, Meridian, evangelist; Ray Quimby, music director, Mount View Church, Meridian; Michael Truhett, pastor.

Montgomery Church (Lincoln): Aug. 12-17; 7 nightly; Mon.-Fri.; Sunday, 11 a.m.; lunch and singing in the afternoon; Wiley Reid, Friendship Church, evangelist; Tim Moak, Rolling Fork, music leader; John H. Thomas, interim pastor.

Valley Park Church, Valley Park: Aug. 12-19; Reese Kyzar, pastor of First Church, Rolling Fork, bringing the messages; services Sun. morning at 11; and Mon.-Fri. evenings at 7:30; covered dish lunch Sunday, and an afternoon service; Bob Mack, pastor; Jimmy Newman, minister of music.

Salem Church, Raymond (Hinds-Madison): Aug. 12-15; services, 11 a.m., Sunday; 7 p.m. nightly; Joe Ratcliff, First Church, Many, La., evangelist; Curtis Carter, Mt. Creek Church, Florence, music; Donald I. Pouns, pastor.

Liberty Church (Winston): Aug. 12-15; Sunday, 11 a.m. and 7:15 p.m.; Mon.-Wed., 7:30 p.m.; Jimmy Nettles, full-time evangelist from Fort Worth, Texas, preaching; Doug Hubbard, Noxapater Church, Noxapater, music; Bobby Parish, pastor.

Hebron Church (Yazoo): Aug. 12-17; Sunday, homecoming, Sunday School, 9:45 a.m., worship, 11 a.m.; dinner on the grounds; afternoon service, 1:30 p.m.; Mon.-Fri., 7:30 p.m.; R. B. McNeer, pastor, Short Creek, Yazoo City, evangelist; Karen McGraw, music director, Carolyn McGraw, pianist; Mary Taylor, organist; Bill Hutto, pastor.

Kirkville Church, Marietta (Itawamba): Aug. 12-16; 7 p.m. daily; Danny Lanier, Little Rock, evangelist; Carlton Spigner, Kirkville Church, music; Hulon Chaney, pastor.

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Homecomings

Ebenezer Church, Ebenezer: Aug. 12; James Pugh, former pastor, Ebenezer Church, now pastoring in Florida, morning message; Phil Rogers, special music; dinner on the grounds; singing in the afternoon with the Sojourners; Billy Barron, pastor.

Hurricane Church (Attala): Aug. 12; old fashioned day, 10:45 a.m.; Jessie McMillan, former pastor, speaker; dinner will be served; singers after lunch will be Skipper Maxwell, Pickens; Jeff Howell, Durant; Melinda Price and Cathy Dodds, Kosciusko. Ricky Summers, pastor.

Union Church, Franklin: Aug. 12; Bob Rogers, Gloster, guest speaker, 2:30 p.m.; dinner in fellowship hall, noon; afternoon singing, 1:30, the Good News Singers and others from Roxie, guest singers; revival, Aug. 12-17; Carl Morris, Calhoun City, evangelist; John Hudson, pastor.

Concord Church, Ackerman (Choc-taw): Aug. 12; Sunday School, 10 a.m.; worship, 11 a.m.; dinner in fellowship hall, noon; afternoon singing, 1:30 p.m., His Witness singers; Ralph Cain, pastor, speaker; Timmy Draine, Jennings, La., guest singer.

Providence Church, Meadville (Franklin): Aug. 12; Sunday School, 10 a.m. and services at 11 a.m.; lunch will be served in newly remodeled fellowship hall; afternoon program will consist of music, sharing, and fellowship; Franklin Haire, former pastor for 33 years, speaker; Lowell Ingram, pastor.

Salem Church, Raymond (Hinds-Madison): 113th anniversary; Aug. 12; services, 11 a.m.; covered dish in fellowship hall, noon; afternoon singing 1-2 p.m., with the New Beginnings from Woodville, Texas; and 7 p.m.; Joe Ratcliff, former pastor, Many, La., guest speaker; Curtis Carter, Raymond, music; Donald I. Pouns, pastor.

Little Bahala (Lincoln): August 12; revival following, Aug. 13-17; Miles Carter, Wesson, speaker; Frank Leggett, pastor.

Darlove Church (Washington): Aug. 12; worship begins at 10:30 with Ray D. Raddin as speaker; covered dish lunch and afternoon special music by "The Canaan's" of Jackson; Bob Gilliland, formerly of Valley Park, is pastor.

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"Let us live in fellowship with man and with God"

By Jim Smith
1 John 1:1-2:6

Isn't it a wonderful experience to be in a service when the Holy Spirit begins to move? Revival takes place. People who may usually



Smith

commandments.

John gives us specific instructions concerning the maintenance of our relationship in fellowship with God. He wrote to counter the

be hard and unmoved are touched; they begin to go to others, to love each other, to forgive each other, and to reach out and touch each other. This is only one manifestation of fellowship with God. When we become united in spirit with him, we walk with him and know his presence. The fellowship is unbroken as long as we live without sin and keep God's

LIFE AND WORK

teachings of a group called "Gnostics," who had many branches and many beliefs. One of their main teachings was that the body is evil; so Jesus could not be both God and man because God would not be associated with evil and live in an evil, sinful body of a man. This teaching also presented a problem for the early followers of Christ because the Gnostics proposed a narrow choice of life-styles because of the sinful nature of the human body. One could choose to live the ascetic life and fight constantly to keep the evil body under subjection to the spirit, or one could adopt the life-style of lasciviousness, reasoning that since the body was evil and must perish anyway it did not matter how you lived in the flesh. Neither of these choices was right for the Christian.

John had been with Jesus personally. What

he had seen and heard he passed on to those disciples to whom he wrote the letter and obviously loved. He wanted them to be able to know Jesus as he knew Jesus and to fellowship together in him. Just as Jesus came that we might have life and have it more abundantly, John wrote so that the disciples might not be robbed of their joy by false teachers but rather that their joy would be made full in Christ.

John's message is that God is holy, open, and as the light that shines from the heavens; and there is nothing dark or evil associated with him. We cannot continually live in sin (evil) as we did before we came to know Christ and truly have fellowship with God. John realized that the key to fellowship with Jesus was a life without sin, but with obedience to his commandments. It is the sin in our lives that separates us from our holy God. By sin we hold heaven away, for God will not abide in the presence of sin. Only by living as Christ lived may we be a part of the fellowship of Christians

who have been cleansed by the blood of Christ shed on Calvary.

We are admonished not to abide in sin, for to continue habitually in sin means our will is still under our control and not under the control of Christ. Yes, Christians do stumble occasionally; but Jesus is ever faithful to forgive and forget upon the sincere confession of and repentance for our sins. Jesus alone paid the price of the sins of the world. It is his right to forgive and his love for us that makes it possible.

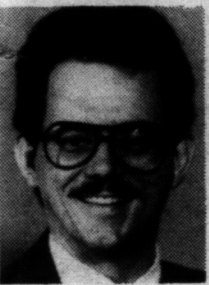
The apostles share a common message. If Christ is in us and we are in him then we must live a life that follows the example that he left for us. We must go beyond talking the talk; we must walk the walk. There must be discernible evidence of Christ in the life of the Christian. Let us grow in love and knowledge of him and in obedience to him that his love may be perfected in us. Live in fellowship with man and with God.

Smith is pastor, Mt. Gilead Church, Meridian.

"Where are you going on judgment day?"

By Bob Rogers
Matthew 7:13-29

Crate Jones tells of the time he was riding in a funeral procession, when a van cut in ahead of him. Soon the driver realized he was part of



Rogers

you want to be with?

For weeks our Sunday School lessons have surveyed wisdom in the Old Testament. In the New Testament, the greatest passage of wisdom is Jesus' Sermon on the Mount, Matthew Chapters 5-7. The climactic ending, Mat-

a people he didn't know going somewhere he didn't want to go. He quickly veered off to the right, probably glad that he was not heading for the cemetery any longer. The van driver avoided the ride to the grave that day, but if the Lord tarries the driver and each of us will make that trip. Will you be going where you want to go and be with the people

UNIFORM

thew 7: 13-29, gives four warnings about the way we are going.

1. Warning: Stay off the four-lane (vss. 13-14). Don't go the way "everybody" is going. Most people take the path of least resistance, but "broad is the way, that leadeth to destruction" (vs. 13). The decision to follow Christ rather than the crowd puts you on the narrow way "which leadeth unto life" (vs. 14).

2. Warning: Detour around false prophets (vss. 15-20)

We all know what harm corrupt preachers can do. Jesus didn't say that they were all bad; he said to inspect their lives and see if they produce the fruit of a Christian (see Galatians 5:22-23). "Wherefore by their fruit ye shall know them" (vs. 20).

An early church manual known as the Didache warned that a man is a false prophet if he stays more than two days at your house,

asks for money for himself, or does not do what he teaches. That is still wise advice.

3. Warning: If you're not in God's will, make a U-turn (vss. 21-23)

Don't miss the point of these verses. Jesus did not criticize those who profess Christ as "Lord, Lord" (vs. 21) but never come to church. Verse 22 specifically refers to churchy people who prophesy, cast out devils, and do "many wonderful works" in the name of Jesus (vs. 22). Yet Jesus will tell them at the judgment: "I never knew you: depart from me..." (vs. 23).

There are many religious people who use the name of Jesus, quote the Bible, feed the hungry, and build churches; but they will not be in heaven. Jesus never knew them. They won't lose their salvation; Jesus never knew them. Why? They did not do "the will of my Father which is in heaven" (vs. 21). God planned for you to be saved by your trust in Jesus Christ alone (John 3:16, 14:6), not by your religious works (Ephesians 2:8-9). If you trust in your goodness rather than in God's grace, at the judgment Christ will say, "I never knew you."

4. Warning: Build on a solid foundation (vss. 24-27)

Jesus told a simple but profound parable to conclude his sermon: the wise man built his house on the rock, but the foolish man built his house on the sand. It is easier to build on sand, but which house will last when the storms come? When the storms of life hit you, what will you have to hold on to? If your job, your family, your friends, and your health were suddenly swept away, where would it leave you? If your faith is in Christ, you will always have his love and assurance of eternal life.

Questions to consider:

1. What objections do unbelievers give to avoid trusting in Christ? How are these excuses like building on sand?

2. Name four religious issues that religious people emphasize more than personal faith in Jesus.

3. The real issue is Jesus. Have you settled that issue? Have you trusted in him alone to save you?

Rogers is pastor, Calvary Church, Gloster.

Saul's victory and Samuel's farewell

By Lannie Wilbourn
1 Samuel 11:1-12:25

Border disputes seem to be a way of life in the Middle East. Iraq's invasion of Kuwait continues an age-old way of life. The Ammonites,



Wilbourn

Jabesh Gilead.

In battle the men could not take aim with either a bow or a sword without a right eye. So the city would not have any fighting men. This barbaric treaty condition was a disgrace to the entire nation. Samson's eyes had been gouged out by the Philistines upon his capture (Judges 16:21), thus disgracing the nation's hero. Nahash allowed a messenger to be sent from Jabesh Gilead to all Israel in search of a leader

descendants of Lot, claimed all the east bank of the Jordan. Gilead was between Ammon and the river. Nahash, the commander of the Ammonite forces, laid siege to Jabesh Gilead. The "men of Jabesh" were quick to compromise with a treaty offer. Nahash's contempt showed as he accepted with the condition of gouging out the right eye of each man in

BIBLE BOOK

to rescue the city. This was arrogant superiority toward the nation's fighting force.

Saul had been anointed king privately and publicly by Samuel. In this crisis he was working in the fields plowing oxen. Why had he not assumed the duties of king? Perhaps he saw no real need. Maybe the opposition to his anointing was discouraging (10:27). The news of the siege caused great distress to the people of Gibeah and immediate response from Saul. The "Spirit of God came upon him in power" and he took the reins of leadership to meet the crisis. The lesson for us is obvious. When the Spirit of God moves, so should God's people. Our response should be immediate. Also, Saul responded to the real threat. Finally, Saul called God's people together to answer the crisis. He didn't act like the Lone Ranger and ride off in all directions at once. But his response to God's leadership was immediate.

The call to action sent by Saul was strong (11:7). He included Samuel as part of the leadership team to meet the crisis. A change occurred when the "terror of the Lord fell on

the people." The loose confederation of tribes united under Saul's leadership to fight the Ammonites. In other times this happened to the enemies of Israel and they were defeated. In this crisis the "terror of the Lord" was a unifying factor to fight the enemy and win. In our time and in our churches we have rendered God powerless to do anything except answer our wants. We are divided by our opinions and powerless against our real enemy. We need the "terror of the Lord" to fall on us and unite us for action against the real enemy.

The strategy for battle Saul used was not new. Gibeah was 40 miles from Jabesh Gilead. Bezek was 10 to 14 miles from Jabesh Gilead. Saul used it as a staging area for the army. A forced march at night enabled him to attack at sunrise and win the battle by midday. Saul's plan for battle was similar to ones used by Gideon and Abimelech (Jud. 7:16; 9:36-37). He did not reinvent the wheel to have a proven vehicle for victory. We can learn from that. Many of the proven principles for victorious living are found in the Bible. We can use them today.

Samuel provided a summary of his ministry and some standards of righteousness in his farewell speech (Ch. 12). He called the people to act as witnesses. No important case could be

decided in Israel with one witness. Honesty, integrity, and fairness were the hallmarks Samuel wanted to be remembered for. God provided stronger verification of his prophet by answering Samuel's request for an unseasonable thunderstorm (12:16-18).

The witnesses then repented of their sins and, specifically, of "the evil of asking for a king" (12:19). Samuel had warned them that asking for an earthly king was a rejection of God as king. Saul was chosen as king, then confirmed again after the battle at Jabesh Gilead. His confirmation of Gilgal was where the Israelites had first set foot in Canaan with Joshua as their leader. They had acknowledged the great power of God in their behalf.

The sin of selecting a king had set in motion a new course in Israel. There was no turning back; but, there was a turning back to God. Samuel preached repentance and forgiveness (12:20-25) and pointed to God's faithfulness as incentive to serve him. The prophet also pledged to pray for the people. It was "sin against the Lord by failing to pray for you." Church leaders today can still point to God's faithfulness and pray for the people to serve him.

Wilbourn is pastor, Pinelake Church, Brandon.

Mississippi Baptist activities

- Aug. 12 Language Missions Day (CoMi Emphasis)
- Aug. 13 WMU Leadership Training; N. Oxford BC, Oxford/FBC, Gulfport; 6:30-9:00 p.m. (WMU)
- Aug. 14 WMU Leadership Training; N. Oxford BC, Oxford/FBC, Gulfport; 9:30 a.m.-2:30 p.m. (WMU)

Churches adopt expanded annuity

The following churches have adopted the Expanded Church Annuity Plan since those reported in the July 12 issue of the Baptist Record: Greene: Piave; Lincoln: Heuck's Retreat; Northwest: Wildwood; Panola: Liberty Hill; and Simpson: New Bethlehem.

THE VILLAGE VIEW



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Ronny E. Robinson, Executive Director

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Gifts of Honor and Memory

A portion of the Village View is allocated each month to a list of Gifts of Honor and Memory. Many groups and individuals elect to pay tribute to others through this sensitive, meaningful and helpful medium. This feature is hopefully designed to further honor, with taste and respect, those who are and have been special to our special friends.

April 1, 1990 -
May 31, 1990

MEMORIALS

Mrs. Ina May
Mrs. B. B. Stamps
Truitt May
Mrs. Jean Rankin
Mr. A. M. McLaugh
Mrs. C. F. Hollingsworth
Mrs. Mary Ellen McAdory
Mrs. Mary Sue Webb Taylor
Mrs. Reba McAdory
Homebound Department,
Alta Woods BC
Mrs. Madeline McAlum
Mrs. Key Woods
Mr. & Mrs. Roy L. McAlum
Mr. & Mrs. Ed Parker
Mrs. Stephanie McArthur
Mr. & Mrs. E. B. Senter
Mrs. Willie Statham McCallip
Mr. Ellis Allen
Mr. J. L. McCaula
Graeber Brothers Inc.
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Ruth Winn McCurley
Mr. & Mrs. Cletus E.
McCurley
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Mrs. Beulah M. McDade
Mrs. Margaret Gully
Mrs. E. G. McDonald
Mr. & Mrs. F. C. DeBoe
Mrs. Lois McDonald
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Mr. & Mrs. William W. Moore
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Mr. Artie Melton McLaugh
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Craig
Mr. & Mrs. Fred A. Madsen
Miss Laura Anne McGee
Mr. & Mrs. Paul C.
Cartwright
Mr. & Mrs. R. C. Jones
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Mrs. Lavelle Holloway
Ann Dale's Sunday School,
Prentiss BC
Mrs. Julia McKee
Mr. & Mrs. Gene Marshall
Mr. George McLellan
Mr. & Mrs. Dutch Farmer
Mrs. John McMullen
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Mrs. Van Barrier
Mr. D. H. McPhail, Sr.
Graeber Brothers, Inc.
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Mrs. Nannie Whitten
Cascilla Baptist Church
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Mrs. Essie Mae Meyers
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Mr. & Mrs. Robert Sparkman
Mrs. "Missy" Miller
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Mrs. Frances Miller
Mr. & Mrs. Benton C. Strain
Shelly Mills
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Mr. Robert H. Mitchell
Mildred & Kelli Rogers

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Mrs. Hazel Mixon
Mr. Dudley Williamson
Vivian Mobley
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Shamburger
Lumon Moncus
Ms. Clarice Daughtrey
Pete Montgomery
Mr. & Mrs. Rodney Beville
Mr. Jim Mooney
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Mr. & Mrs. Carl O. Morris
Mrs. Ida Moore
Mrs. Abbie Thomas
Mrs. Judy Moore
Miss Jean Rouse
Mrs. Margaret Ann Moore
Dr. & Mrs. Bobby L. Adams
Mary Nell Moore
Dr. Sarah M. Kemmerling
Mr. Oliver Moore
Emma Edmonds Sunday
School
Pernie Moore
WMU, FBC Belmont
Mrs. George Morgan
Mr. & Mrs. William M. Davis
Mrs. Tamora Morgan
Mrs. Tom Frazier
Bryan Morris
Mr. & Mrs. Malcolm W.
Heard
Mr. & Mrs. C. F. Jackson
Jessica Brook Morris
Mrs. Ramona Baron
Lawrence Morris
Mr. & Mrs. Gus Evans
Mr. Thayer H. Robinson
Mr. & Mrs. Bobby Coughlan
Mr. Claude Mullen
Mrs. Catherine S. Regan
Mrs. E. J. (Ruth) Murphy
Dr. & Mrs. Robert N. Hurt
Mr. John T. Murphy
Mr. & Mrs. James McIntosh
Mr. John T. Murphy
Mr. & Mrs. Jim McIntosh
Mr. Virgil Myers
Mrs. Charles Hooker
Dr. & Mrs. William C.
Warner
Mrs. Mabel Myers
Mr. & Mrs. Jack Mashburn
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Mr. & Mrs. N. D. Brookshire
Jr.
Mr. & Mrs. B. A. Miller Jr.
Harrell Chevrolet Company
Mrs. E. C. Coates
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Mr. & Mrs. Thornton Burns
Mr. & Mrs. Aubrey Lee Boone
Mrs. James Baxter

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Harold & Margaret Blalock
Jerry Taylor
Charles Preston Newman
Spring Hill Baptist Church
The W. F. Newman Family
Dr. & Mrs. Carl Bozeman
Harold Wilson & Mrs. F. L.
James
Mrs. Mildred Newman
Mr. & Mrs. Elwood Crain
Mrs. Willie Lee Newton
Mrs. Abbie Thomas
Mr. Harry Neyland
Mr. & Mrs. Ben Tumey
Raymond Nicholson
Mrs. Tracey Egger Pettit
Mrs. Mary Lee Norris
Mr. & Mrs. J. P. Kelly
Loretta Sue Ogg
Mrs. Hilda R. McEwen
Rev. Carl John Olander Sr.
Mr. & Mrs. David Denson
Mrs. Lona McLaugh Orr
Mrs. J. L. Cutts
Mr. & Mrs. J. A. Lamb Jr.
Mrs. Cornelia Orsborn
Calvary Baptist Church
Mr. & Mrs. Jim Hardin
Sylvester Ottinger
Spring Hill Baptist Church
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T.E.L., FBC Indianola
Edwin Parham
Mrs. J. L. Shelton
Dr. Harold H. Parker, Jr.
Mr. Brax Batson
Mrs. Esther S. Moss
Mrs. Marilyn W. Brady
Mrs. Elizabeth B. Barber
Mrs. Ida Parkman
Mr. & Mrs. Norman O'Neal
Kenneth D. Parrish
Mr. & Mrs. Fred Powers
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Mrs. Gladys Frederick
Mrs. Edith Boland Patterson
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Jo A. Anderson
Mrs. Paul M. Burson
Nancy A. Caldwell
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Mrs. Carl Pattie
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Dr. Coy E. Patton
Mrs. W. E. Thurmond Sr.
Mr. & Mrs. W. P. McWilliams
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Mr. & Mrs. Ad Rutledge
Mr. Claudious Perkins
Mrs. Lige Brown
Ms. Birdie Pesnell
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Mrs. Mattie Phillips
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Hazlehurst
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Mr. & Mrs. R. E. Green
Mrs. Ruby A. Sherman
Mrs. Grace Phipps
FBC, Hazlehurst
Mr. Pigott
Mr. & Mrs. H. E. Dawkins
Mother of Betty & Barbara
Pillg
The R. B. Lowrey Family
Mr. Tom Pinkerton
Mr. & Mrs. June Stephenson
Mr. Claudious Pirkens
Ms. Cora Mae Harris
Mrs. W. R. (Wessie) Poe, Jr.
Mrs. J. L. Jenkins
Jim Allen Pogue
Mr. & Mrs. Duane Thomas

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Mr. Charles H. Hilgenhold
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Brookland Middle School
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Tillis Powell
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Family
Mr. & Mrs. Merle A. Riley
Dr. Cassie W. Price
Guy Sutton Family
Mrs. Annell Priest
Mrs. Kathleen Zumbro
Mr. L. P. Prince
Shuqualak Baptist Church
Mr. & Mrs. E. B. Senter
Mr. L. E. Pritchett
Mrs. Louise McCraw
Kenny Pruett
Mr. & Mrs. Carl Lowry
Mr. & Mrs. Mark Lowry
John Horace Pruitt
Mr. & Mrs. T. D. Woodward
Mr. & Mrs. Allen Puckett
Mr. & Mrs. Curry Carroll
Mrs. Allen Puckett
Mr. & Mrs. Dorsey Ray
Mrs. Lucian A. Ward
Mrs. Lucy Puckett
Mrs. Geraldine Tate
Mr. T. H. Pugh
Mrs. Christine Smith &
Family

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Mr. Patrick B. Davidson
Mrs. Lizette M. Brewster
Ms. Venie L. Craig
Mr. & Mrs. McRae Limerick
Mr. & Mrs. D. L. Moore
Mr. Brownie L. Peden
Mrs. Dorothy W. Shaw
Antonina Canzoneri Circle,
DeKalb BC
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Caldwell
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Mrs. Christine Mosley
Mr. & Mrs. Ray W. Penn
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Mr. Wade Pickett
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Mr. & Mrs. Willard K. Wilson
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Mr. Adrian D. Round
Mr. & Mrs. Edwin M. Harris
Grant Parker Rowland
Mr. & Mrs. John W. McCarty
John & Ducky McCarty
Mr. & Mrs. Steven E.
Moseley
Mr. & Mrs. Lance Allen
Mr. Gary A. Blair
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Mr. & Mrs. Tom Burris
Mr. Harry T. Clarke
Mr. & Mrs. C. A. Clarke Jr.
Ms. Celeste Rose Corey
Mrs. Cornelious Driskell
Mr. & Mrs. Mack Gardner
Mrs. Pamela H. Lewallen &
Family
Mr. & Mrs. Britt McCarty
Mr. & Mrs. Parker Rowland
Mr. & Mrs. John B. Runnels
Ms. Janie W. Ward
Mr. & Mrs. Bill Weeks
Mrs. Lois C. Rushing
Mr. & Mrs. M. E. Hill
Mr. & Mrs. E. C. Parsons
Mrs. Lucille W. (W. C.) Russell
Forest Baptist Church
Mrs. Mattie L. James
Mace & Lamar Sansing
Dr. & Mrs. Eugene I. Farr
Mrs. Wilma D. James

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Mr. & Mrs. Aubrey Lee Boone
Mrs. Mary Ishee Simmons
Ms. Arline V. Myers
Mrs. Gertrude Simpson
Mr. & Mrs. Norman O'Neal
Thomas Simpson
Mr. & Mrs. W. C. Arendale
Mr. Lee Singley
Miss Ruby Singley
Wanda Graham Slade
Mr. Pat McKellar
Mrs. Van Smith, Sr.
Miss Jayne Woods
Dicie Smith
Ladies Sunday School, Spring
Hill BC
Fred Smith
Mr. & Mrs. L. C. Rhoden
Mr. Hilton Smith
Mrs. C. F. Hollingsworth
Mrs. Fred Spain & Family
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June P. Smith
Mrs. A. Glen Smith
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Fayette Garden Club
Mrs. P. E. Bates
Mr. & Mrs. William S. Darsey
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Power Association
Obedient Servant Sunday
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Mr. & Mrs. Farar M. Truly
Mr. Homer Smith
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Mr. Howard Smith
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Mr. & Mrs. Robert A. Smith
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Mrs. Ethyl B. Smith
Mr. & Mrs. James V.
Whitaker Jr.

Mr. Ruston M. Stinson
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Mr. & Mrs. Dan W.
Southerland Jr.
Mr. & Mrs. S. M. Dowdle
Mrs. J. A. Spruill
Mr. & Mrs. Floyd Malone
Miss Emma Street
Mrs. Cecil Boswell
Class of 1960, Corinth High
School
Mrs. Celia S. Hissong
Ms. Mildred Martin
Mr. & Mrs. R. C. McNeel
Mrs. Mary Sue Webb Taylor
Mrs. H. L. Thompson
Ms. Christine W. McQuery
Mr. J. H. Strickland, Jr.
Mr. & Mrs. Pat Watson
Edward Brinson Stringer
Mr. & Mrs. Robert Lyn
Fortenberry
Mr. John Berry Stringer
Mr. & Mrs. Robert L.
Fortenberry
Mr. & Mrs. Jerry Johnson
Mr. Robert Lee (Bob) Styers
Mr. & Mrs. J. M. Nipper
Mr. & Mrs. John G. Hardy
Mr. & Mrs. G. Wayne Smith
Mr. & Mrs. T. I. Johnson
Mr. & Mrs. Dewey Sanford
Mrs. Mildred Sullivan
Mrs. Marguerite C. Howell
Mrs. Nell R. Lipham
Mrs. Barbara Magee
Mr. & Mrs. William R.
Morgan Sr.
Dr. & Mrs. John W. Steen, Jr.
Mr. Kirk G. Taylor
Love Sultan
Mr. James C. Wiggins
Ernest Sumrall, Jr.
Mr. & Mrs. Bruce Lucas
Mr. Preston Swearingin
Rev. & Mrs. J. P. Bush
Senior Adult Sunday School,
Bogue Chitto BC
Mrs. Eva Steen
Mr. Jim Sykes
Mrs. Jacqueline B. Gaskin
Mrs. Floy Teague
Mr. & Mrs. Carl O. Morris

ALUMNI REUNION

The Bi-annual Alumni reunion of the Baptist Children's Village will be held Saturday, August 11, 1990 on The India Nunnery Campus of The Baptist Children's Village and will begin at 9:30 a.m.

Mr. Tunny Pugh
Ms. Marion G. Miller
Mr. Shirley Purvis
Mr. Dudley Williamson
Lisa Read
Ms. Jeanne Y. Tapp
Miss Georgia Mae Reber
Mrs. Christine Dockery
Mrs. Joe Holliday
Mrs. Fern M. Lyter
Mrs. Dan (Helen Walker)
Reilly
Mrs. H. B. Whatley
Mrs. Willanna Mallett
Stacey Richburg
Mr. & Mrs. C. A. Hayes
Mr. & Mrs. Lester Rigdon
Mr. & Mrs. J. L. Knight
Mr. Frank T. Riley
Mr. & Mrs. Benton C. Strain
Mr. Talley Risher
Mrs. Carl S. Fountain
Miss Zadeen Walton
Mrs. W. J. (Lynn) Robicheaux
Mr. & Mrs. George V. Ward
Jr.
Mrs. Christine Robinson
Mrs. Joe B. Dakin
Mrs. Clara Robinson
Dr. & Mrs. Carl Bozeman
Bryan Crews
Mrs. Elizabeth Dees
Mr. & Mrs. R. E. Green
Mrs. Wanda M. Higdon
Mrs. Ina Belle Jones
Mrs. W. J. Selman
Mrs. Ruby A. Sherman
Mrs. Susan C. Wilson
Mrs. Eva Lusk
Charlotte & Gerry Broome
Jack Robinson
Mr. & Mrs. Ralph P. Williams

Walter N. Rutt
Mr. & Mrs. D. D. Farmer Sr.
Shelley Sandefur
Dorcas Sunday School,
Second BC Greenville
Mr. Everett Sanders
Mrs. Mary Frank Bryan
Mrs. Mary Sue Webb Taylor
Mrs. Lois Sanders
Mr. & Mrs. Dan W.
Southerland Jr.
Troy L. Sandifer, Sr.
Mrs. Margaret Sandifer
Mr. James D. Saunders, Sr.
Ms. Georgeanna Knight
Performance & System
Engineering
Mrs. Madie P. Schaab
Mr. & Mrs. E. O.
VanDevender
Mrs. Brownie L. Peden
Miss Catherine McNeill
Mr. W. L. Scott
Ruth Sunday School, Second
BC, Greenville
Amanda Seal
Mr. Emmett S. Crawford
Mrs. Sentelle
Mr. & Mrs. E. H. Ashburn
Mrs. Dora Sewell
Ms. Robert Morrison
Mrs. Jessie Sewell
Mr. & Mrs. James E. Clark
Mr. Wayne Sheppard
Leroy, Sandra & Morgan
Peoples
Mr. Jack Shivers
Mr. & Mrs. Clifton Mobley
Mr. Sam Shoemaker
Mrs. Abbie Thomas
Mrs. Bessie Sigrest
Bloom Homemakers Club

Mrs. Grace Smith
Esther Sunday School,
Calvary BC Meridian
Mrs. William H. Smith
Mr. & Mrs. M. A. Hicks
Mr. Clyde Smith
Mr. R. L. Ritchey
Mr. & Mrs. Fred Stuart
Mrs. Nina Belle Spells
TEL Sunday School,
Springfield BC
Infant son of M/M Stanley
Sprad
Mr. & Mrs. Robert A. Smith
Mrs. Elizabeth St. John
Ms. Texie I. Prather
Bro. & Sis of Mrs. C. F.
Stanford
Mr. & Mrs. Edward C. Los
Kamp
James Stevens
Mr. & Mrs. Paul W. Gaither
Mary Louise Stevens
Mrs. Frances Breeden
Mrs. Minnie Perrett
Mr. Wood Stevens
Mr. & Mrs. Paul Dew
Mrs. Mary Louise Stevens
Mrs. John R. Hood
Miss Lurline Stewart
Mrs. Gladys H. Bridgers
Willie H. Pease
Mr. & Mrs. William M. Davis
Mr. & Mrs. W. T. McNair
Miss Florence E. Rowan
Mrs. Edna Floyd Stewart
Mrs. Kaatie M. Hays
Mrs. Frances V. Stewart
Miss Bennie Hart
Mrs. Billie T. Haley

Mrs. Lillian Terrell
2nd Grade Sunday School,
Parkway BC, Natchez
Brian Terry
Mrs. Hope Wells
Mr. H. B. Terry
Mr. & Mrs. Marvin R. Calder
Mrs. Jane P. Ireland
Mr. & Mrs. Wylie V. Kees
Mr. & Mrs. A. L. Magee
Masonite Corporation
Ms. Eleanor Odom
Mrs. Bill S. Raley Sr.
Mr. & Mrs. John B. Runnels
Durwood Sanders
Mrs. Mary Stringer
Mrs. Doris Tullis
Arline Upchurch
Dr. & Mrs. Clyde A. Watkins
Mr. H. B. Terry
Mrs. Bennie S. Givens
Dr. John D. Thomas
Dr. & Mrs. Eugene I. Farr
Mrs. Jack M. Simmons
Mrs. C. A. Bradley, Cynthia
& Jane
Mr. & Mrs. Roy Cliburn
Martha Ann & Burn Curry
Mr. & Mrs. Edwin M. Harris
Mary & Keith Howell
Mrs. Fern M. Lyter
Mr. John P. Thomas
Ms. Inez L. Duckworth
Miss Opal Thomas
TEL Sunday School, FBC
Grenada
Mrs. Frances Thomas
Mr. & Mrs. Peter S. O'Shea
Jr.

(To be continued)



Camp Garaywa summer staff

"Share the Joy" was the theme for the 1990 GA and A-teens camping program. Many decisions for Christ have been recorded from among the 2,292 campers who attended camp, according to Trish Simmons, camp director.

Pictured above are the 30 young women representing 13 colleges who shared the joy of Christ's love with campers throughout the summer.

First row: (left to right) Ashley Hopewell, Iuka; Tiffany Downs, Mandeville, La.; Cami McGehee, Batesville; Becky Ainsworth, Jackson; Denise Griffin, Ellisville; Dawn Alexander, Little Rock; Tracy Davenport, Petal.

Second row: Nancie Everett, Amory; Bonny McCraw,

Calendonla; Tina McDonnial, Laurel; Tiffany Allen, Calhoun City; Kim Herrington, Lucedale; Dawn Kelly, Jackson.

Third row: Misty Smith, Centerville; Linda Henley, Hickory; Monica Parkman, Brandon; Debbie Moore, Petal; Sissy Merritt, Ellisville; Jan Johnson, Laurel; Shannon Varnado, Natchez.

Fourth row: Lisa Martin, Cato; Andrea Sykes, Quitman; Jennifer Shelton, Columbus; Melody Miles, Biloxi; Leah Meadows, Laurel; Holly Guarr, Water Valley; Kimandria Moody, Jackson; Mandy Stegall, Pontotoc; Jeanne Slade, Poplarville; and Charla Harrison, Lauderdale.

Anis Shorosh angers crowd of Muslims in South Africa

By Art Toalston

CAPE TOWN, South Africa (BP) — A Southern Baptist evangelist fled a crowd of angry South African Muslims after a program during which he challenged the validity of Islam's holy book, the Koran.

The evangelist, Anis Shorosh of Mobile, Ala., sustained bruises and scratches in fighting that broke out July 24 after he spoke on "The Koran and the Bible: Which Is God's Word?" to an estimated 900 people in the civic center of a suburb of Cape Town, South Africa.

One of Shorosh's supporters suffered a head cut. Hair was yanked from another supporter's head. The back window of an auto in which Shorosh was leaving the scene was smashed.

Shorosh's visit to the Cape Town area was sponsored by the Apostolic Faith Mission of South Africa and was the first stop in a two-week speaking tour of the country.

Shorosh is an Arab, a native of Palestine, which became part of Israel when the Jewish state was founded in 1948. He has lived in the United States 23 years. He holds degrees from Mississippi College, New Orleans Seminary, and Luther Rice Seminary.

The evangelist devotes much of his ministry to countering the claims of Islam. He has written a book, *Islam Revealed, a Christian Arab's View of Islam*, and he engaged in public debates with a noted Islamic spokesman, Ahmed Deedat, in England in 1985 and 1988. Such confrontations are criticized by some Christian workers who advocate a

friendship-or dialogue-based approach to evangelizing Muslims.

In Southern Baptist life, Shorosh nominated himself as president of the Southern Baptist Convention during the 1985 meeting in Dallas. He received a handful of votes.

The Cape Town incident has prompted the cancellation of three university speaking engagements for Shorosh, according to a source who reported on the melee after talking to a Christian worker and two Christian students who attended the meeting. The source asked not to be identified.

Islam has gained its strongest South African footholds in Cape Town and Durban, the source said. It is "growing by leaps and bounds" in both cities, he said. "It's no little wimpy cult. It's a big movement."

Shorosh's appearance had a high profile in Cape Town because it was advertised on posters throughout the city, the source said. As the crowd arrived for the evening program, a group of Muslims distributed three pieces of literature printed by an organization known as "Islam to the World."

One of the fliers displayed a cartoon of American preacher Jimmy Swaggart, depicted naked and holding a "holy book," and a photograph of Shorosh.

A few minutes after Shorosh began his scheduled 45-minute talk, heckling began from all parts of the audience, more than half of which was Muslim, the source estimated. Three Muslim leaders then walked onto the stage and sought a 45-minute rebuttal

period. The moderator of the program, a leader of the Apostolic Faith Mission, granted the time.

Some of the Muslims urged the hecklers to allow Shorosh a chance to speak, but at times Shorosh was shouted down.

During the Muslim rebuttal period, a few isolated outbursts came from Christians in the audience, the source said. "Throughout the whole evening, the parties I've spoken to emphasized, Shorosh remained calm with poise and exemplary demeanor," the source said.

At the end of the program, a group of about 30 Muslims "stormed the stage and surrounded Shorosh and began a mass verbal assault, and there was jostling on the stage," the source recounted. Shorosh and several supporters began shielding themselves from swinging fists. A number of Muslims tried to protect Shorosh. They tried to exit the building by the back door but found it locked. One of them rammed the door to open it.

The crowd pounded on the auto in which Shorosh was transported from the scene and smashed its back window. "They literally fled for their lives," the source said.

Shorosh spent the day at an undisclosed location under police protection, the source said. Shorosh was quoted as saying, "I told the Lord, 'If this is it, I'm ready.' It was the most harrowing event in my life."

Shorosh's speaking tour was cancelled. He left South Africa on July 30.

Toalston writes for FMB.

Leesburg youths conduct mission on Dauphin Island

By Odus Jackson

Nine adult sponsors, including the pastor, and 17 youths left Leesburg Church on June 17 for Dauphin Island Church in Alabama. Each young person and sponsor had spent two months preparing for five days of mission work in the Mobile area. This work is coordinated by the Dauphin Island Church Resort Ministry.

The youth and sponsors were divided into two teams. The younger boys and girls conducted a VBS at the Corner Stone Church in the inner-city. The older youth went mornings to the Roger Williams Community Center, in an inner-city housing project. They told Bible stories, sang, did a puppet show, and witnessed one-on-one.

The older youth conducted services also in the Youth Detention Center and the Group Home while the younger team conducted a service in the Half-Way House. Floyd Spears, pastor at Dauphin Island Church, said that this resort ministry is the only ministry allowed to conduct services at the Detention Center.

"Our young people were eternally touched by their experiences there that night."

"One 17-year-old had been tried and sentenced to be executed for killing another person. A 16-year-old girl and the youngest inmate, a 12-year-old boy, accepted Jesus Christ as Lord and Savior."

On Thursday night, at Seaman's Center, the youths conducted the evening service. The Seaman's Center is a ministry of the Home Mission Board, SBC, and Mobile Association.

The mission team was awarded a trip across the bay to Gulf Shore before returning home.

During this trip, a total of 37 people made professions of faith in Jesus Christ. One of those was at the group home; two were at the detention center; and four were at the Half-Way House. All others were either at the Community Center or the VBS. Each name and address was given to Spears. He will give those names to local church pastors who will follow up and seek to involve them in local churches.

The trip was sponsored and paid for by the Leesburg Church.

Odus Jackson is pastor, Leesburg Church, Leesburg.

Navigating the '90s

Women's Issues Conference will be held in Birmingham

September 27-29 is the date for a Women's Issues Conference to be held at the Woman's Missionary Union building in Birmingham, Ala.

Program personalities will include Catherine Allen, Sarah Frances Anders, Margaret Perkins, and B. J. Dier. Music will be provided by Phil Briggs and Rosemary Hoover. Theme interpretation will be by Marsha Spradlin, author of *Transformed One Winter* and *LIVINGtouch*. Spradlin has written a book especially for this "Navigating the Nineties" conference: *INTouch: Women of Faith in the '90s*.

Conference topics will include: "A

Woman and Her Money," "The Aging of America: Challenge and Crisis," "Christian Parenting," "Superwoman of the '90s: Fact or Fiction?" "A Woman and Her Time," and many more.

Cost of the conference is \$99 per person, which includes a banquet with entertainment, all breaks, conference materials, and box lunch.

Registration will be open until August 15 or until the capacity of 300 is reached. For registration information, contact the WMU Office, P. O. Box 530, Jackson, MS 39205, telephone: 968-3800.

Book reviews

THE KEEPING SHELF: Muriel Fontenot Blackwell; Broadman Press, 1985; hardback, 96 pages.

Muriel Blackwell writes children's literature for the Baptist Sunday School Board, and has written poetry for numerous magazines and two previous books: *Potter and Clay*, and *Prairie Potpourri*. She is a graduate of Louisiana College, and has done graduate work at Mississippi College and other schools.

The Keeping Shelf is a collection of over 100 poems of personal reflection. The name of the work comes from a "keeping shelf" in her grandparents' home where grandchildren could place their special treasures. These poems grow out of personal experiences from the "keeping shelf" of the author's own heart, under five broad categories: growing, touching, hurting, rejoicing, and loving. Many of the poems are prayers and thoughts on Blackwell's religious experiences.

Most of the poems are free verse. They depend on powerful imagery rather than rhyme for their unity. Blackwell speaks of speaking politely "at this theological tea party," describes relationships as a balancing act on a teeter-totter, and compares unfinished writing to babies severed from their umbilical cords.

Most of her poems are short on words but make a deep impression.

— Review
Calvary Church

pastor,

Baptist Record

005-UTM 291 3-09
SOUTHERN BAPT HISTORICAL SU 00
901 COMMERCE ST SUITE 401
NASHVILLE TN 37203

August 9, 1990

Box 530, Jackson, MS 39205